The Christian Century

A Journal of Religion

American Labor and War

An Editorial

Winning and Losing Freedom

By Kirby Page

The Organ and the Organist

By C. F. Andrews

What of Germany Now?

By E. G. Homrighausen

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XUM

Calendar of Coming Events

Aug. 24-Sept. 2. Camp meeting, Ocean Grove, N. J.
Aug. 25-Sept. 3. Annual institute of the Brooklyn north district Epworth League, Jamesport, L. I.
Aug. 27-29. Conference of Texas Baptist students, Ft. Worth.
Aug. 27-Sept. 2. General conference of the German Baptist churches of North America, Milwaukee.
Aug. 30-Sept. 2. National council of Methodist youth, Chicago.
Sept. 4-6. New Hampshire ministers' institute, Geneva Pt., Lake Winnepesauke, N. H.
Sept. 4-6. Texas centennial, Methodist, San Antonio.
Sept. 10-12. Disciples of Christ convention, Colorado Springs, Colo.
Sept. 17-18. Conference on Socialist Christianity, Brookwood Labor college, Katonah, N. Y.
Oct. 1. North district Lehigh Valley Methodist ministerial and lay conference, Wesley church, Bethlehem, Pa.
Oct. 1-3. Wisconsin Congregational conference, Lake Geneva.
Oct. 4-15. General conference, Evangelical church, Akron, O.
Oct. 5-7. Teachers union conference, Netcong, N. J.
Oct. 5-10. Annual meeting, woman's home missionary society, Harrisburg, Pa.
Oct. 6. Sunday school teachers recognition day.
Oct. 8, 9. Metropolitan missions training institute, Rutgers Presbyterian church, New York city.
Oct. 10, 11. Diamond jubilee, Waco Baptist association, Waco.
Oct. 10-12. State Christian Endeavor convention, Lyndonville, Vt.
Oct. 10-14. Methodist sesquicentennial, central celebration, Baltimore, Md.
Oct. 12-14. Fellowship of reconciliation conference, New Haven, Conn.
Oct. 16. Institute on the church and social relations of the Connecticut Council of churches and religious education, Hartford seminary foundation, Hartford, Conn.
Oct. 16-18. Pennsylvania Baptist state convention, Scranton, Pa.
Oct. 16-21. International convention, Disciples of Christ, Des Moines, Ia.
Oct. 17. 75th anniversary of Hartford seminary foundation, Hartford, Conn.
Oct. 21. Clean motion pictures Sunday.
Oct. 22-24. Forum conference for church leaders, Cornell college, Mt. Vernon, Ia.
Oct. 25-27. National Council of Young Men's Christian associations, Statler hotel, Cleveland, Ohio.
Oct. 30-Nov. 1. Massachusetts Baptist convention, Baptist church, West Somerville, Mass.
Nov. 1-2. National Italian Evangelical conference, interdenominational, New York city.
Nov. 4-25. 165th anniversary of dedication and 167th of organization of Saint George's church, Phila., Pa.
Nov. 5. Annual spiritual advance conference, Philadelphia federation of churches.
Nov. 18. Men and Missions Sunday.

NRA MEMBER U.S. WE DO OUR PART

The Christian Century

August 29, 1934

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Contents

Editorial
- Editorial Paragraphs 1083
- American Labor and War 1086

Contributed Articles
- Losing and Winning Freedom, by Kirby Page 1088
- What of Germany Now? by E. G. Homrighausen . 1090
- The Organ and the Organist, by C. F. Andrews ... 1092

Books
- Willem Sewel of Amsterdam, by William I. Hull . 1094
- The Hasidic Anthology, translated and compiled by Louis I. Newman 1094
- Books in Brief 1095

Correspondence 1095

The Question Box 1096

News of the Christian World
- Correspondence from Colorado 1097
- Correspondence from Hawaii 1097
- Correspondence from England 1098
- Correspondence from India 1099
- Correspondence from Kansas City 1100
- Correspondence from Northern California 1101
- Correspondence from Philadelphia 1102

The New Films 1103

Books Received 1103

In This Issue

KIRBY PAGE is now one of the contributing editors of The Christian Century. As editor of the World Tomorrow, he aimed to state socialist doctrine in terms consistent with Christianity and to interpret Christianity as implying the essential socialist attitudes. With the merging of the World Tomorrow with The Christian Century, Mr. Page becomes a member of its contributing staff, to which he will bring his own distinctive contribution.

E. G. HOMRIGHAUSEN writes from Geneva immediately after completing a *Reise* through Germany and forming his judgments on the basis of evidence collected on the spot. He is a practiced and competent observer of German affairs, thoroughly familiar with the country and its people, language and history. In a private letter, written after the article was mailed, he expresses the hope that his picture of the German scene will not make a gloomier impression than he intended, and adds this hopeful note: "I want you and the readers to know that the opposition is not dead in Germany, and this is especially to be seen among the youth." He is minister of the Carrollton Avenue Reformed church, Indianapolis, Ind.

C. F. ANDREWS is known around the world for his mission work in India and for his friendship with Gandhi. He is at present in South Africa where —as reported by our correspondent, Ray E. Phillips, at whose home in Johannesburg Mr. Andrews has been staying for two or three weeks—his activities have included securing relief funds for earthquake and flood sufferers in Northeastern India, mediating between conflicting Indian groups in Durban, gathering material for a life of John White, missionary in Mashonaland, and furthering his acquaintance with the African natives and their problems. Mr. Andrews has been invited to Palestine by the Arabs to assist in adjusting some of the conflicting interests there, and he is now preparing to undertake that difficult mission.

XUM

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

FOUR MILLION, out of forty million voters, had the courage to vote "No" in the plebiscite which ratified the consolidation of the functions of president and chancellor and Hitler's elevation to the dual office. The ninety per cent who voted "Yes" included those who lacked the courage to do anything else, those whose affirmative vote was an honest expression of their approval, and those who, while distrustful of the nazi program, were convinced of the futility of present opposition and were convinced that Hitler and anarchy were the immediate alternatives before the German people. The size of the first group it is impossible to estimate, as it always is when an election is conducted under duress. The last group was undoubtedly large, as it was in the first elections in fascist Italy. In both cases there was much truth in the belief that a vote against the only strong leader in sight was a vote for chaos. But such elections prove nothing that elections are supposed to prove. As a mandate from the people, they are completely worthless. Equally worthless was Hitler's explanation that his coup d'etat was forced by the suspicious and unfriendly attitude of other nations. It was merely beating the drum of senseless nationalism. Nothing could have done more to confirm an attitude of distrust abroad than such an act followed by such an election.

Hitler Votes Himself Into Dual Office

German Churches Continue Their Opposition

THE BARMEN free synod continues to represent the organized opposition to the effort to put the German evangelical church under the absolute control of Reichsbishop Mueller. It was this synod which adopted the declaration of "evangelical principles" in June, which repudiated the act of the government-controlled National synod in handing its authority over to Mueller, and whose members refused to take the prescribed oath of allegiance and read their protests from their pulpits the following Sunday—and went to jail on Monday. The project of reviving the old Teutonic paganism as the religious expression of German nationalism has made little progress. Hitler found it wise to declare, in his campaign preceding the plebiscite, that the state under his control "professes positive Christianity" and that he will "make an honest effort to protect the two great Christian confessions in their rights," bringing them "into accord with the viewpoint and necessities of the present state." But bringing the churches into accord with what he conceives to be the necessities of the state is precisely the point of protest with the courageous clergy who stand firm in the belief that Christianity is not something that can be remolded to meet the political exigencies of the moment. The Protestant ministers who join actively in this protest are evidently a minority of the total body of clergy in the reich, but a heroic minority which merits the admiration of the Christian world.

The Barmen Declaration of Evangelical Principles

THE COMPLETE text of the Barmen synod's declaration of evangelical principles should be written into the record as a permanent statement of the church's repudiation of the claims of a totalitarian state and of the efforts of such a state to bend the church to its purposes:

1. Jesus Christ, as he is revealed to us in the holy Gospel, is the only Word of God, which we hear, which we have to trust and obey in life and in death. The heresy is refuted that the church can and must recognize, in addition to this one word, other events and powers, figures, and truths as the revelation of God.

2. God, through Jesus Christ, claims our whole life. The heresy is refuted that there can be spheres of life in which we do not belong to him, but to other masters.

3. The Christian church is a community of brethren and belongs solely to Christ. The heresy is refuted that the church can do with its mission and its organization as it likes and surrender it to the vagaries of temporary prevailing philosophical and political convictions.

4. The offices of the church are not there to give one man dominion over another, but for the exercise of the administration entrusted to and required of the whole community. The heresy is refuted that the church can and should, apart from this ministration, give itself, or allow itself to be given, leaders endowed with ruling powers.

5. The gospel tells us that the state has the divine task of looking after law and order in a world not yet delivered, a world in which the church also stands. The church recognizes

in gratitude and reverence to God the benefits of this his commandment. The heresy is refuted that the state, over and above its special task, should and can become the single and total regulator of human life and thus also fulfil the vocation of the church. The heresy is also refuted that the church, above and beyond its own special task, should assume state characteristics, state tasks, and state dignities and thereby itself become an organ of the state.

6. The mission of the church, in which its freedom is rooted, consists in the preaching to all people, in Christ's stead and therefore in the service of his word, the message of the mercy of God. The heresy is refuted that the church can place the word and works of the Lord at the service of any arbitrarily chosen wishes, aims and plans.

High School Students to Study the Pact of Paris

NOT yet ready for announcement in completed form, but under consideration by a committee and rapidly approaching completion, is a plan for peace education in high schools through the enlistment of students in a series of projects having to do with the Paris peace pact and its implications for international relations and for the questions of national defense and preparedness. Fuller publication of these plans will be made in due time, but teachers and parents and others who are concerned with education will be interested in even the preliminary announcement of such a program. Only slowly and as yet imperfectly has it filtered into the minds of adult and otherwise intelligent citizens that there is such a thing as a peace pact and that the renunciation of war is part of the fundamental law of every important nation in the world. It is still spoken of, even by lovers of peace, as though it were a mere form of words. Every law, for that matter, is a form of words. To disparage words is to disparage a great part of the achievements of the race and to revert to preliterate savagery. The presumption among civilized men is that words are not used meaninglessly. There was a time when the description of a treaty as "a scrap of paper" was deemed evidence of unfitness for membership in the family of nations. To call a treaty or a law *mere* words is to be guilty of the same cynical disregard of meanings. High school students will need to study not only the pact itself, but its place in a comprehensive program of peace—the removal of economic and other causes of war, the breaking down of habits of war, the deflation of military pride and glory, the taking of private profit out of public disaster, the building of agencies for the peaceful settlement of differences. All this is part of the study of the peace pact.

Disfranchising the Unemployed

SUCH a proposal as that recently put forward by the directors of the New York state economic council, for the temporary disfranchisement of all persons on the relief rolls, ought to be promptly submerged by a wave of general indignation. The exact form of the recommendation is this: "We favor the withholding from all persons receiving public unemployment relief the right of suffrage during the period in which such relief is being received." One argument for it, of course, is the danger of a concentration of voting power in the hands of persons economically dependent upon the administration. If that is a real danger, then all persons in public office ought to be disfranchised as well. A great deal more power is concentrated in the hands of office-holders than in those of the unemployed. Another argument, and probably a weightier one with the economic council, is that those who are on the receiving end should not be permitted to have a voice in determining how much they are to receive and how the taxes are to be levied. The economic council takes pride in having "50,000 taxpayer members." Setting up a property qualification for the right of suffrage is an old story with a bad ending. That plan has been tried in almost every conceivable form, and it has been gradually swept away by the rising tide of democracy. The proposed disfranchisement of the unemployed, or of so many of them as are on relief, is a more extreme and more objectionable form of the same thing. At a time when there is an organized party in this country declaring that there is no way in which the disinherited can better their condition except by violence and civil war—see the article by Mr. Kirby Page in this issue—nothing could be more dangerous than for the organized "tax-payers" to deprive the most depressed class of the only instrument they have with which to exercise a non-violent influence upon the processes and the personnel of government.

The Rattlesnake as a Means of Grace

WHEN a preacher in North Carolina, in the presence of a congregation, invited a rattlesnake to bite him to prove his faith in the power of God and to give God a chance to prove that that faith was well grounded, he exposed himself to a considerable risk, though not as great as he and his congregation probably thought. The snake accepted the invitation and bit. The man developed symptoms of dangerous poisoning, and also exhibited unmistakable symptoms of being almost frightened to death. But his courage returned and he refused medical attention. It ought to be frankly conceded that he demonstrated the quantity of his faith, if not its quality. Even if he had known that the bite of a rattlesnake is fatal in only about one out of five cases, it would have required a good deal of faith to make the experiment. Nobody wants to incur gratuitously even a twenty per cent chance of sudden and painful death. But the man recovered, and now considers himself a living demonstration of the power of God, while the neighborhood which witnessed the demonstration considers him a miracle-man and is not disposed to try the experiment generally or to relax its normal vigilance against the hazards of life. It is reported that the preacher has been called to a northern city to hold a revival, and that he feels that the serpent has been the means of opening to him a way into a wider world. In this opinion, he is doubtless quite right. His adventure with the

XUM

snake had news value while it lasted and will have publicity value for a good while. Thousands of people will go to see a preacher who allowed himself to be bitten by a rattlesnake, who would not go across the street to hear him preach. And hearing him preach, some of them may be converted. God moves in a mysterious way his wonders to perform, and makes the folly as well as the wrath of man to praise him!

Organized Labor Fights Reds

FEARING the insidious growth of communism within the ranks of organized labor, the executive council of the American federation of labor has adopted an aggressive program to combat that influence. President William Green has given out a statement embodying the three points of the proposed campaign: to expel all communists from union ranks; to resist efforts which it is claimed are being made to intimidate trade unionists into joining communist organizations; and to urge the department of labor to deport alien communists. No vigilance committee methods are recommended and no encouragement is given to unlawful attacks by officers of the law upon communists or suspected communists. Labor will be wise if it stands as firmly against lawless violence directed against communists as it does against the lawless violence to which communists look and upon which they rely as the means of attaining their ends. It will be inexcusable stupidity if this or any other effort to curb the communists develops into any such insane red-hunt as occurred fourteen years ago and as some of the "patriotic" organizations are always in the act of instigating. There are lawful as well as unlawful ways of curbing lawlessness, just as there are lawful as well as unlawful ways of seeking to promote a liberal economic program in the interest of the common people. Those who are so unintelligent, or whose intelligence is so blinded by prejudice, that they cannot see these differences will doubtless continue to howl "Red!" at every liberal, and to believe that every proposal which aims at the curbing of privilege is made in Moscow. But at the same time it is true that some proposals are made in Moscow and that the communist program does call for violent revolution just as soon as a sufficient following can be gained to give promise of success, and for local violence and sabotage pending the outbreak of the great and final "war against capitalism." The propagandists of this program are active and noisy, but they are not numerous. They get some of their most effective assistance from the indiscriminate denunciation of all liberals as reds.

The Songs of the Shirts

SPEAKING of communists, it ought to be known that there are other organizations whose objectives are diametrically opposite but whose methods are not dissimilar. A recent publication of the American civil liberties union has listed and described a number of groups claiming super-loyalty to American principles and ideals and giving expression to this devotion by organizing to take the law into their own hands and fight the devil with fire. The fascist model upon which these organizations is built would be obvious even if they did not proclaim it by making the color of their shirts the distinguishing feature of their uniforms. Black and brown have already been preempted by the fascists of Italy and Germany, but there are plenty of colors left. Silver Shirts: backers of the League of liberation, a "strictly Christian militia" working "under cover" in 46 states, preparing to "arise to the defense of our debauched and subverted government," drawing their inspiration frankly from abroad, disclaiming any wish to copy European methods but meaning "to save America as Mussolini and his black shirts saved Italy and Hitler and his brown shirts saved Germany," proposing to "preserve the traditions of the Texas rangers," stirring up hatred of the Jews, and looking forward to exercising a general oversight of public and private morals. White Shirts: denounce the gold standard, crusade for "economic liberty," intend to "take control of the local government" and then to march on Washington and "force the officials to accept and act under the direction of an economic adviser" of their appointment "whose first duty would be to repudiate the public debt." Gray Shirts: "a vigilance organization for the protection and preservation of the sanctity and safety of homes owned and maintained by its members," and especially determined that the country shall not "surrender a heritage paid for in blood for the utopian theories of idealistic or communistic college professors." Khaki Shirts: aimed to loot the armories for weapons, march on Washington, establish Roosevelt as dictator, liquidate the reds and the Jews, and set up some sort of regime not very definitely described, but suffered from collisions with the police and lost prestige with the imprisonment of their two chief officers, one for perjury, the other for manslaughter.

On the Prevalence of Superstition

TWO INVESTIGATORS connected with Teachers college, Columbia university, have been trying, by questionnaires and interviews, to get some measurement of the extent to which old superstitions still hold their sway over the minds of contemporary Americans. To avoid unprofitable controversy, they did not include any religious beliefs or practices under the category of superstition but directed their inquiry solely to those widely accepted but scientifically groundless beliefs which might be classed as folk-lore. What they found is that everybody has at least one pet superstition, and many have more. Even the educated have not learned sufficiently to distinguish between hearsay and reliable evidence. If this age were as scientific as we sometimes say it is, and if the spirit of skepticism (which means demanding evidence and scrutinizing it critically) were as general as it is often supposed to be by those who mourn the decay of faith, it would scarcely be possible to find so many people cherishing four-leafed clovers

XUM

and rabbits' feet, or fearing the baleful influence of Friday and the number thirteen. (Two years ago, at the annual dinner given by the trustees to the faculty of one of our largest universities, the guests were seated at fifty numbered tables. There was no table thirteen!) These minor and harmless superstitions both reveal and perpetuate the habit of uncritical credulity. Credulous and uncritical minds are the natural prey of demagogues and the most fertile seed-beds for propaganda of every kind.

American Labor and War

ANOTHER tense summer is closing and the peace of the world remains fairly intact. Hardly a week has passed without its crisis; again and again nothing but the remembrance of the horrors of twenty years ago has seemed to stand between humanity and another world war. The attempt to negotiate international disarmament has broken down in the face of the nations' mounting fears; diplomacy has been reduced to a series of desperate week-by-week expedients to hold the situation together long enough for some new and precarious balance of opposing forces to be formed. Everywhere there is relief that the peril of immediate war has been escaped, but everywhere the frantic fabrication of political and military weapons shows that the expectation of war increases. There is, as yet, little sense of permanence in the world's peace.

In the presence of this universal apprehension, the continued apathy of organized labor in the United States is becoming a matter of grave importance. Readers of The Christian Century will recall that at the opening of the year, when the increasing dangers of the international drift became too clear to be mistaken, it was suggested that organized labor might be expected to join with the churches and other bodies in requiring of the government an affirmative and courageous program in behalf of peace. There was every reason to justify that expectation. In France and England, organized labor was proving itself the backbone of the peace movement. Moreover, the groups for which labor professes its concern are precisely the groups which, if war comes, will be counted on to supply most of the cannon fodder.

Yet the passing of these critical months has brought no action, no word in behalf of peace from American labor. British labor has met and adopted a fully rounded program which serves notice on the British government that any moves toward war may have to reckon with the organized resistance of England's trade unions. French labor has exerted an enormous influence on the policy of that government by adopting a platform of almost absolute pacifism. But American labor has kept silent. It has indicated that it is without official interest in such issues. It has acted as though it cared for nothing beyond increases in wages, reduction in hours, and building up the bargaining power of the unions—a program as narrow in its self-interest as ever inspired a manufacturers' association with dreams of the profits to be extracted from an order for munitions.

It is probable that the rank-and-file of labor has no realization of the complete indifference with which the American Federation of Labor has watched the danger of another world war grow. But when the Protestant churches, in their eagerness to find allies who would stand fast for peace, approached the officers of the A. F. of L. early this year they were soon given to understand that, so far as vigorous action was concerned, they might as well have approached the American Legion or the National Security league. The president of the A. F. of L. not only let it be known that organized labor still regards as its complete policy on this issue a program adopted in 1917, when the United States was about to enter the war, but he went out of his way to read to the Federal council of churches a lecture on the present need for military preparedness!

If there are local unions or individual members of unions that regard this as an incredible report, we suggest that they approach the ruling hierarchy of the A. F. of L. for enlightenment. The first thing they will learn—if their experience is that of the Federal council, later confirmed by The Christian Century—is that the A. F. of L. considers itself completely bound, in dealing with the menace of international war, by a pamphlet containing a minute adopted by the executive committee of the federation, "American Labor's Position in Peace or in War." This minute is dated March 12, 1917. Officially, the A. F. of L. has not had a new thought nor taken a new position on this gigantic social issue since that day! It is doubtful whether there is a single other important social organization in the country so bourbon that it is willing to advertise that it has learned nothing and forgotten nothing in seventeen years.

Carefully studied, this seventeen-year-old formulation of labor's position on the war issue is about what might be expected in a document adopted as a virtual war measure. Opening with the familiar claim that the A. F. of L. speaks for American labor as a whole—a claim no more beyond attack then than today when only an eighth of the nation's wage-earners are in unions affiliated with the federation—its main purpose is to assure the government of support in the impending conflict and to insure the A. F. of L. a powerful position for itself among the war-making agencies. What "American labor's position" thus comes down to is a determination to keep wages up while fighting is in progress and to secure for officers of the A. F. of L. important places on the various war councils. So far as the preservation of peace is concerned, all that this document yields is a passing reference to labor's opposition to "unnecessary conflicts," and a call for the control of war profits.

This, and only this, is what the organized labor movement in the United States is ready to stand for with regard to peace! But lest it be felt that too much importance is being placed on the argument from silence, it should be said that, when Mr. William Green, president of the A. F. of L., transmitted this to the Federal council as labor's answer to the invitation to

XUM

work for peace, he pointed out that the A. F. of L. has worked for the passage of the Vinson naval construction bill, and then revealed the mind-set of labor's leadership in these illuminating words:

> Present international conditions convince me that we should be prepared. If the United States had been prepared when the great war broke out, it would not have lasted so long. People in every walk of life are continually admonished to prepare themselves for the future life. It is just as necessary for nations to do this as for the individual. We believe in peace. We are against war. But self-preservation is the first law of nature and for that reason we believe in preparedness.

Much as those may regret it who hope to find leadership for a new day in organized labor, the A. F. of L. has made it too clear for misunderstanding that its public interests are at present confined to securing immediate economic advantages for its members—and nothing more. Where the conventions of labor in other countries give their principal attention to great issues of national policy which fill the public mind, in this country they are concerned with jurisdictional disputes between unions and the jockeying of cliques and individuals for positions of power. Increases in naval construction have only one meaning to organized labor in America—a chance for more jobs at high pay in shipyards. What if every such gain in employment means also an increase in the chances that the shipbuilder's son will be blown to bits in battle? The A. F. of L. is as indifferent as are those merchants of death who brazenly peddle munitions on both sides of any battleline.

We do not believe that this attitude of indifference to public issues truly represents the mind or the desire of the majority of the men and women in the ranks of organized labor. If the leaders of the A. F. of L. are justified in appealing to a seventeen-year-old document to defend their present complacence toward war-fostering policies, we believe that justification will pass as soon as these rank-and-file workers learn what the situation actually is. It is inconceivable that the masses of American workers will be content to participate in the game of piling up competitive armaments for the sake of increasing the number of jobs today, and leave their homes and their children to reap tragedy tomorrow. If these masses of workers are in earnest in their desire to impress the nation with the justice of labor's call for more power, they will find a way, in the next convention of the A. F. of L. to prove that, with regard to this tremendous issue of world peace, the labor movement can rise above immediate self-interest and act in behalf of the entire body politic.

Reverence

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested in reading a recent History of Philosophy, to find that the author did not try to give hard and fast definitions of the different fields treated. He used what seemed to me a very rational method of telling his readers what he was talking about, he listed the words usually used about each department of the subject. Ethics, he said, is about the matters these words represent: pity, love, loyalty, humility, modesty, righteousness, honesty. Esthetics is the subject we are talking about when we evaluate with such words as temperament, naivete, sentimentality, beauty, humor, taste, majesty, grace, harmony, form, simplicity, symbolism, elegance, style, rhythm, symmetry.

I was interested to see what vocabulary he would cite as giving us a clue that we were in the field of religion. The words were these: reverence, trust, confidence, devotion, wonder, and the feeling of dependence and of unworthiness. He thinks religion as distinct from ethics and esthetics is concerned with that which is holy. If you ask him what words he would use to describe the holy, he cites these: absolute (in its presence there is no doubt, nothing relative, no escape), perfect, mysterious (it lies upon the other side of all that we can understand; it is altogether different from everything that we otherwise know), unapproachable, majestic, powerful (it demands, requires; it is command or denial), lofty (it stands upon a higher plane than all earthly things), fascinating (it lures us on, entices us, besets us, inspires us). Religion he describes as the saying of "Thou" to the superhuman and the supramundane.

When Brother Quartus read this he laughed and pointed to a sentence in the introduction of the book, "The state of not having any problems is a disease of little souls." Quart says we all are beginning to wonder how far Professor Müller's religion is superstition, or how far the disease of our present day religion is that we have poured this baby of religion out with the bath; that, he says, is our problem. As we were driving for a train last Sunday afternoon in congested traffic Quart added this profound remark: "It is curious that those who are going your way but won't drive fast enough impede your progress far more than those going in an opposite direction."

Problematically yours,
QUINTUS QUIZ.

Sonnet

OH that some Spirit might in us renew
The dreams that raised old England from the slime!
Blind Milton stirred his age with godly rime,
And Wordsworth, seized with visions, high and true,
Spoke words of calm amid a baffled crew.
Ours is a dark, confused, embittered time:
Entrapped by things, we scorn all thoughts sublime;
False are the lights we stubbornly pursue.

Oh for some Dreamer bold enough to tell
Our halting age that life is strangely right,
That no time was as ours. New seas invite—
But only those with faith and strength to steer!
Oh for some Prophet, saying: "All is well—
Our God is working with us, now and here!"

THOMAS CURTIS CLARK.

Losing and Winning Freedom

By Kirby Page

FREEDOM can be won only by losing it. Freedom in the city can be maintained only by abandoning the anarchy of the frontier. Pioneers in a wilderness can achieve a type of liberty which is impossible of attainment by urbanites, but dwellers in New York and Chicago and Los Angeles can acquire freedom of a kind that is denied to isolated settlers in the forest. The effort to perpetuate frontier attitudes in a highly industrialized nation merely impedes the march toward freedom. The liberty of individualism must be surrendered if the freedom of socialism is to be won.

To be genuine, freedom must be mutual. When the liberty of the strong is exercised in ways that exploit or enslave the weak, freedom does not prevail. The relative independence of frontiersmen made it possible for them to follow their own inclinations to a degree that creates havoc when reproduced by citizens of a highly interdependent community. Men in sparsely settled areas may use property as they please without inflicting serious damage upon remote neighbors. But a thousand restrictions must be placed about the utilization of property in the complexity of a city. Laissez faire in production and distribution is tolerable in pioneer lands, but leads to wreck and ruin in countries which have reached the stage of industrial maturity.

Law Curbs Liberty

Wherever industrialism prevails the individual can remain free only as the community achieves liberty. In theory anarchism represents maximum freedom, but its reign in a metropolitan center destroys liberty. Freedom to drive as a man pleases on a crowded highway constitutes an intolerable menace to the liberty of other travelers. Law is essential to freedom; yet law is made possible only by the relinquishment of individual liberty. As communities become increasingly complex and interdependent, the sphere of law must be extended, and therefore the liberties of the individual must be further restricted. Economic practices which were beneficial, or at least harmless, in pioneer days become disastrous when carried over into industrialism. Thus it is apparent that more and more drastic regulation of production and distribution is the price of liberty in a machine age.

Failure to differentiate between the freedom that is possible on the frontier and the freedom that may be achieved in the city is responsible for dense fogs of confusion in current discussions of liberty. Mr. James M. Beck, for example, recently referred to the individualism of Calvin Coolidge as "the message and platform of a free and happy America, in contrast to the regimented tyranny of the new deal." This stalwart defender in the house of representatives of the liberties of the people of Pennsylvania, who is now engaged in a series of assaults against the NRA, the AAA and other aspects of the administration's program, went so far as to declare that "the government of our fathers has perished in spirit, even though it survives in form. It is not only the constitution that has been suspended. It is the basic principles of American freedom that have been destroyed." Precisely! But destroyed by whom or by what? Not by Franklin D. Roosevelt, but decapitated and interred by the rise of industrialism and urbanism. Freedom as envisaged by the fathers of the constitution is utterly impossible of attainment in Pittsburgh and Detroit and Seattle. Nothing is more futile, and nothing is more perilous than the attempt to govern industrialism by perpetuating the anarchy of individualism.

Coolidge Saw New Day

Since the memory of Calvin Coolidge is often invoked these days by the high priests of reaction, it may be well to quote again certain words spoken by the late President in his last interview with Henry L. Stoddard, of the New York Sun, on December 14, 1932: "We are in a new era to which I do not belong, and it would not be possible for me to adjust myself to it. . . . When I read of the new-fangled things that are so popular now I realize that my time in public affairs is past. I wouldn't know how to handle them if I were called upon to do so. That is why I am through with public life forever. . . . These new ideas call for new men to develop them. That task is not for men who believe in the only kind of government I know anything about. . . . These socialistic notions of government are not of my day."

We are in a new era. Mr. Coolidge did not know how to handle the emergent problems. That is why he deserted public life forever. Yet he is the statesman who is now being eulogized as the savior of American liberty!

Another recent illustration of the failure to distinguish between these types of freedom is found in an address by Dr. Robert A. Millikan in San Francisco. Religious people are deeply indebted to this Nobel prize winner in physics for his admonitions to fellow scientists to be less dogmatic and more humble. Yet when he speaks as an economist and political scientist, Dr. Millikan mumbles the shibboleths of a dying individualism. He points with alarm to the extension of government to wider and wider areas of industry and bemoans the decay of character through "too much paternalism." He then exclaims: "Some of them call it communism, some socialism, some something else, but I will use the broader term stateism. . . . A nation is made great by the wide distribution of power and opportunity among its citizens, not by the concentration of it either in the hands of necessarily politically minded elected officials, or in the hands of despots."

Not by the concentration of power! But it is precisely this concentration of power that makes imperative the widening of the zone of governmental control. Consider the essential facts as presented by Berle and

XUM

Means in their monumental study of the ownership and control of American corporations. Believe it or not: 200 corporations control 38 per cent of all business wealth and 22 per cent of the total wealth of the United States. And the half has not been told: these 200 corporations are in turn controlled by 2,000 directors. Last year a senate committee revealed the fact that the 24 partners of J. P. Morgan & company are directors of 89 other corporations with assets in excess of 20 billion dollars. An analysis of the directorates of 10 of the largest corporations in this country, with aggregate assets of nearly 18 billion dollars, disclosed the fact that 23 banking houses are represented by 125 directors in these companies. The last doubt of any reader concerning this excessive concentration will be dispelled by a careful study of Harry W. Laidler's "Concentration in American Industry."

Concentration of Power

If these 2,000 powerful directors are multiplied by ten, the figure 20,000 represents a highly conservative estimate of the number of men who dominate the industrial and financial life of America. These same magnates also exercise enormous power in politics, journalism, radio, moving pictures, education and organized religion. Unrestricted freedom for them to make profit means exploitation and privation for millions of their countrymen. Indeed, it was this enormous concentration of power which made it possible for officials of corporations to declare such huge dividends that the share of the national income left for the workers was not enough to enable them to buy back the goods they had produced. Professor Paul H. Douglas has cited evidence showing that whereas by September, 1932, wage payments by manufacturing establishments had dropped to 38 per cent of the 1926 level, combined dividend and interest payments by all American corporations at this date had increased 64 per cent. If billions more had gone to the workers in wages, and billions less had gone to investors, the people of this land would not now be in such dire distress.

The need for drastic governmental regulation of giant corporations is now obvious to all except the blindest of the blind. But millions of Americans are still victims of the delusion that it is possible to retain the system of private property in the chief means of production and distribution and yet protect the public from the depredations of titanic money-makers. Big business was so terrified by the impending collapse of the nation's banking system at the moment of President Roosevelt's inauguration that its representatives made frantic appeals for governmental assistance. The NRA was put on the statute book with the blessing and cooperation of big business. But as the frenzy of fear passes, industrialists and financiers will exert every atom of their incalculable power to prevent effective governmental restraint of profit-making. In spite of the fact that vigorous efforts have been put forth for decades to control and regulate public utilities, it was in this field that Samuel Insull defrauded the public on such a vast scale. Now that the Sherman anti-trust law has been abrogated and that numerous provisions compelling collective action on the part of corporations have been inserted in industrial codes, there is small likelihood indeed that successful efforts will be put forth to limit the size and power of corporations. The number of billion-dollar companies is certain to increase.

A major difference between the new deal and socialism is that the former is based on the assumption that privately owned industry can be effectively controlled in the public interest, whereas the latter is founded on the conviction that nothing short of public ownership of banking and credit, natural resources, waterpower and other sources of electric energy, the primary means of transportation and communication, and heavy industries will afford the workers protection against cruel exploitation. If the new deal proves wholly inadequate, the citizens of this land will be compelled to resort to a more drastic form of collectivism: fascism, communism or socialism. A momentary return to the individualism of Coolidge and Hoover would produce such indescribable misery that the pendulum would quickly swing to some extreme type of social control.

Collectivism Essential to Freedom

Commanding the tides to recede is no more futile and pathetic than incantations against "stateism" in a highly industrial land. Freedom for the masses can be achieved only by sharp limitations of the predatory power of concentrated money. Collectivism is now essential to freedom, and our choice of collectivisms will determine the degree and quality of liberty that we enjoy.

Socialism appears to me as the hope of the future because it offers maximum security with maximum freedom. Capitalism bestows rich prizes and liberty of action upon a small fraction of the population. The new deal will soon demonstrate the impracticability of the effort to impose adequate social control upon privately owned industry and finance. Fascism subordinates the individual to the totalitarian state and can only be maintained by a ruthless dictatorship which denies freedom of speech, freedom of assembly, and freedom of organization. Communism cannot be inaugurated in the United States without prolonged civil war and cannot be maintained without iron dictatorship. Socialism, through public ownership, democratic management, and scientific utilization of the primary means of production and distribution, and through an approximately equal distribution of the proceeds of industry and the inauguration of social insurance covering the chief risks of industry, can raise substantially the general standard of living, while reducing hours of labor. That is to say, a high degree of collectivism in producing and distributing the necessities of life, and for a limited number of hours of the day, will afford the entire population the means and the leisure to enjoy maximum freedom and individuality in other realms of life, and for all their time except the 30-hour (or less) working week.

Individualism offers freedom only to a select few; socialism will provide liberty for all men, except exploiters.

XUM

What of Germany Now?

By E. G. Homrighausen

Geneva, August 3

I HAVE BEEN in Germany, and I am still bewildered, and I might say, haunted by a feeling impossible to describe. I am quite at home in Switzerland! As I look back upon my German experiences I have within me a sense of fear as to the immediate future of Germany, a sympathy for the poor, sincere, plodding German, and of anxiety for the future of Europe—if! I would not have said this a year ago when all Germany was caught up in the enthusiasm of a new hope in what they thought an impossible situation.

But today there is some change in the temper of the German people. They are dubious unconsciously about the promises of Hitler and they are filled with uncertainty and anxiety. They seem in many respects a cowed lot. I find lines more sharply drawn, although even intelligent Germans told me Hitler's power is more firm than ever. But I am overcome rather by a sense of tragedy at seeing this people being led as though it had no intelligence. The German feels this tension, but he does not struggle against the situation because he is helpless, or hopes it may be better than any other alternative, or because in his passive way, without any humor, he prefers to plod on in his daily round, submerging himself in his rich old culture and in music. He waits! He has a limited capacity for self-government. He has learned to suffer much. His whole tradition has dulled him to that radical and critical spirit which characterizes the French. The German patience today is marked by tiredness and tragic uncertainty and wistful strain.

Strong Feeling for Hitler

The feeling for Hitler as a leader is still strong. He has a large following among the youth and the middle classes. No one questions his fanatical sincerity, his sympathetic sensing of the crisis of the German *Volk*, and his concern for the common man. But many feel that he is still surrounded by hangers-on whom another "blood purge" may be required to eliminate. But Hitler's person is the key to the nazi policy, and should something happen to him—then the German feels as if chaos and perhaps communism would come. Hitler is frank. But in spite of his frankness, many feel that all is not well in the inner councils of the state. There is an air of mystery and secrecy and fearful anticipation as to the next move. And soon or late Hitler will have to face the junkers, the youth who had hoped for a radical revolution, and the militant paganism of Rosenberg and Bergman which is given the standing of a new religion for a new Germany. And soon or late the international problem must reach a crisis.

Besides, Germany waits to see what Hitler will do with her isolation, her lowered gold reserve, lowered wages, her weakening markets, the church situation. Germans shudder in anticipation of a suicidal war, and their sense of its imminence is pathetic. Hitler does not solve these problems. His dramatic speeches and timed actions give him a heroic rôle, but the larger problems only move into a more intensified state. And the spasmodic reports of Hitler's assassination only aggravate the issue. He possesses a great zeal and the military power. But this in no wise precludes the possibility of his untimely death. Nor does it mean that he is more popular today than he was a year ago. The pangs of hunger are not new to the older generation! But to a youth that has tasted of radicalism hunger may be a real issue in the creation of a fourth reich.

Fate of the Jews

As for the Jews, they are still discriminated against. While they cannot safely or conveniently leave, nor peacefully remain, they are being driven introvertively into zionism, a distrust of western tolerance and a state of isolation and deprivation. On the surface they are unmolested. But the agitation of certain newspapers, especially *Der Sturmer*, makes the Jewish problem an ever present one. The Jew is identified with egotism, the selfish instinct, the acquisitiveness of individualism which thrives at the expense of the national unity. He is made the symbol for a predatory utilitarianism which sells the soul of Germany for money. "The Jew has made of Germany a piece of merchandise!!" I found no violence. But the seed of anti-semitism has taken root in the hearts of youth so that it has poisoned a whole generation. The Jew is suspect, an alien, and he is slowly being weeded out of public life, in spite of the fact that there are still many prominent Jews in public life.

The boycott has its effects. While I personally cannot approve of such a policy which strikes first of all the innocent German, affects our own and the world's economic standing and is, according to my view of the Christian ethic, hardly Christian, I see that it is having devastating results. (I think Germany can be told in other ways!) And while the boycott puts industries on a shorter week, makes German credit weak, brings on fear of inflation, lowers wages and raises prices, as one good professor told me, the common man of Germany will pay for the boycott during the winter by hungering! The food substitute will come, I think, before Hitler will fall, by the boycott. Hitler's power is too great to allow any counter-revolution to appear, and he, not the people, determines the foreign policy.

I was amazed at the dullness of the press. It seeks to a great extent to justify the party in power. The only exception is the Frankfurt paper, which is read a great deal by foreigners and has subscribers living in all the world. But it prints nothing direct upon any controversial issue. The Dollfuss affair was used as a basis for claiming innocence, for the eulogizing of Hitler in appointing von Papen to the right post, and for a refutation of English, French and Italian critiques

XUM

of German complicity in the affair. Germans know that they must read Swiss papers to get the truth, and these are often banned. At least, when entering the country the officer in charge of inspections makes sure that you have no forbidden papers! To me this is tragic, for it indicates a fear of truth, and the deliberate keeping of an intelligent nation in ignorance.

What is Happening to Youth

Though the socialists and communists have been crushed, it is interesting to know that a whole new crop of youth is coming on who have leftist tendencies. But hardly anything less than a crisis will give them an opportunity to strike.

What disturbed me most of all was the intensive education which had taken place in the last year. Unemployed youth are not left to roam the streets, but are put in barracks (newly built all over Germany and over the cost of which many old Germans shake their heads), given board and lodging, and a uniform—and "instructed" at certain times in the duties of citizenship and the philosophy of the totalitarian state. Youngsters of school age form the Hitler youth. All other youth organizations are disbanded, or considered of no account, for in the total state religion and citizenship at its highest are blended. These youth are taken on hikes, taught songs and in the companionship of good leaders impressed with the duty of German citizenship and the glories of its culture.

University students, likewise, must engage in S.A. service. Emphasis is placed upon a strong body, the necessity and moral duty of building a new Germany upon an enthusiastic love for German blood, soil and freedom. "For me, nothing! For Germany, my all" —is a typical slogan of Hitler youth. Billboards parade Hitler's appeals. "Hitler builds—help him" is one which portrays Hitler placing a foundation stone in a wall. The heroic is stressed, the naturalistic, self-reliant dynamic is praised. There is a deprecation of self-seeking egotism. This idealism ends in the creation of a strong *"Deutschtum,"* which embraces the whole Germanic world. This education has gone on at a terrible speed and with corresponding intensity. I saw more youth marching and singing on Sundays than last year. "Heil Hitler" is the national slogan! Hitler's zeal is the messianic form for the life of youth. His mind should be their mind. He lives, yet he does not live. He lives for Germany—a *volk*—an ideal!

Older Youth More Critical

I find the older youth more divided on the Hitler program. There have been some cases of violent resistance to the nazification of the university fraternities. Only one of these leaked out—the one in Göttingen. There have been others. Youth has gone through the first glamour of national socialism and now begins to see that it is based upon a fallacious philosophy. True, to many students, and especially the non-classical students, it is still a religion, in which the religion of the churches is an anachronism and considered dead or a weak enemy. National socialism was a real religion to them, which gave them a sense of their own importance, a great task to do, in which they might enlist, and it gave them a tangible religion of actual life! It gave them a messiah (Hitler) whose mind and heart (for Germany) they should incarnate; it gave them a comradeship militant and a heroism that should expect dangers.

Now, much of the glamour is gone. And many youth today are nazis externally—but inwardly they know that the struggle for power is coming. Here is the hope of a fourth reich, and I think youth will work it out, even through fighting and hunger. They have no clear-cut idea what the new phase will be, but they are thinking about it seriously, and often in fear. My heart goes out to these youth, who know what lies before them. They know the struggle is inevitable, but they do not know when it will come or for what. But they see a radical socialized proletarian state and a liberal state internationally. As one professor told me, it is a good thing that the German youth have gone through these experiences of the last year. They are strong, they are fearless. If once given the occasion, they will yet prove the saviors of Germany from a group of very badly mistaken and pitifully blind leaders. And, of course, I do not blame these leaders so much as I blame the western world for creating such impossible conditions which gave Germany the hysterical soil out of which national socialism has naturally sprung.

The Church Situation

I was struck, as well, by the church situation. Woe unto those churches and church leaders who have allied themselves with the present state—when and if it falls! Their false hopes will be dashed to the ground and the fourth reich will repudiate them. Perhaps this is the only way in which the German churches can be released from the slavish attitude toward the state which they have held since the reformation. The pressure of the state against the churches relaxes at times, and during those periods the nazi education of youth goes on. But the opposition is rising, even though minister Frick has forbidden any gathering, or discussion of the church problem, by the opposition. Barth is still in Bonn but he has been repeatedly warned. His brochure on theology is forbidden and seized! It is a question whether he will be permitted to re-enter Germany after his summer vacation.

But the newly formed Reformed synod of Barmen, comprising all Germany, and the Evangelical synod held in the west, where the opposition is strong, have finally torn themselves loose from Frick's command and have repudiated his edict. Even though they may be forced out of their old churches (which the state can control) they deny the idea of the totalitarian state. Some of the titles of addresses at their gathering read, "We Leave it to God," "I am not Ashamed of the Gospel," "The Church Under the Cross," "The Church Pleasing to God," etc. Anyone acquainted with the power of the German state, especially today, knows that this is a dangerous procedure for these two groups. These groups deny the power of the state over the *whole* man, and resist this vast state paganism with a will which found expression in the early church.

XUM

There are minority groups in all the provincial churches who fear to declare themselves. Anyone who knows how closely church and state are associated in German history knows, too, what an immense task it is even to *organize* a free synod. The Catholic church is free—massed as one man, with the churches in her own name, and supported by a universalism and a papal treasury that makes it possible for her to stand adamant. She is concentrating her power upon Germany. But Protestantism in Germany? It has long been ethically inactive, its ministers have never been in the habit of gathering together to *do* anything about situations, and any action against state law has always been considered near to treason!

Religion of the State

Now, however, the state is definitely in possession of a religious character which meets the church not only with contempt but with a mythos and pathos of its own. It is a religion of pure action. It deprecates sin, which creates an inferiority complex which saps the natural and heroic in man. It kills nations. How like Nietzsche! It calls itself a Third Humanism. It *tolerates* Christianity. (Students who desire to study the relation of the old Roman state to the early church had better come to Germany right now—for it is a fiery furnace of that conflict.)

The crisis is not only one for the state but for the German church. And with Hindenburg gone the situation will become more tense. In it all no protest from without will avail. The churches elsewhere will sooner or later have to meet their own crisis. Here love and prayer and watchfulness alone avail. The poor German church is leaderless by her nature. She lacks the radical independence which, if she possessed it, would have trained her for times when she needed to be free from the obligations of privilege. But, especially in the western part of Germany, she is emphasizing the totalitarianism of Christ, who is the only *Fuehrer* of the church. And in this respect she is now drinking deep of the life of the reformation, which was a time of upheaval and struggle for independence.

Tragedy of Smaller Churches

It is unfortunate that the smaller churches, like the Methodists and Baptists, are patriotic in the hope of saving their independent existence. This, too, is tragic! I cannot condemn Germany. For I know that when the scroll of history is unrolled we will see factors in her plight involving ourselves, and it is chiefly France who nursed national socialism! But the realization that the present set-up can last only by incessant force and intimidation, and, to me at least, the sense of the inevitability of some crisis which a prolongation of the situation may only intensify, makes me feel the seriousness of the consequences not only for innocent Germans, but perhaps for western civilization.

The religious and intelligent German is caught in a terrible dilemma. He dare not criticize; nor do criticism and radical action belong to his nature. And he cannot organize his protest! He knows not what the future may bring. *He does not want war!* And yet he fears for the time when Hitler may "snap" mentally, or be assassinated, or "fall," because *he* is more to be desired than Göring or Göbbels. And he knows France and England will not step in to save Germany for Europe. With it all he sees the possibility of the tragic end of his once glorious country whose greatness no one can question. He is caught! In short, he is beginning to feel also the cold breath of that beast we call the decline and decay of civilization.

The situation is such in Europe that just today when the radio in Switzerland announced that twenty years ago the Swiss army was mobilized, many failed to hear the first part and thought the army had been mobilized and the powder keg set off!

The Organ and the Organist

By C. F. Andrews

IN THE NARRATIVE which follows, concerning certain events which happened last year, I shall try to be as objective as possible, though I refer to things that appeared to me to take place in the unseen world of spirit. The reason for telling this story will be made clear in the conclusion.

During the earlier months of the year 1933, I had been engaged in writing a book called "Christ in the Silence," which I had dedicated to my friend, John White, who was dying of cancer. A considerable portion of my time was spent in his room, and our love for each other had grown very deep indeed. When the call came suddenly to me to sail for India to help Mahatma Gandhi, the hardest trial of all was to part with John White at a time when his own death was so near. Yet he earnestly encouraged me to go out to Mr. Gandhi without delay and bade me not to think of him or to stay behind on his account. It was only with the greatest difficulty, however, that I could make up my mind to leave him, when he needed me so badly in his pain.

The last hours in England were spent with him. He said good-bye to me, after we had prayed together with great earnestness for the journey which was before me. Every day, for many months before he died, he and I together in his sick room had prayed for Mahatma Gandhi. On that last morning he himself, in a very low voice, which was almost a whisper, prayed to God for Mr. Gandhi and me together. Then I went away.

Though we were unaware of it at the time, he was even then on the point of death. Three days after I

XUM

had left him, he passed away amid great suffering bravely borne. The news of his death reached me when I arrived in India. On the voyage out, I wrote to him from day to day, posting letters at all the different ports, and these letters have been opened by his widow. For not one of them could reach him while he was still living. Yet, while writing these letters, I was even more conscious of his spiritual presence with me, and of the effectual fervency of his prayers joining with mine, than I had been when I prayed with him, in his own sick room, before leaving England. It was this that made me write so frequently to him during the voyage, for the impulse came to me very strongly indeed to do so.

Anxiety for Gandhi

At Aden, the Indian newspapers were handed me on board the ship; and as I anxiously looked through their columns, I could realize from one phrase that was used that for Mahatma Gandhi himself another fast was impending. This made me so anxious that I could hardly keep my inner distress under control. For long periods, both in the day time and at night, I used to walk up and down the deck hoping against hope that such a calamity might be averted. The steamer was not so full of passengers as it had been before we reached Port Said, and I could spend most of the time alone.

When the ship reached Bombay, reporters crowded round me, but only one thought was in my mind. Hurriedly, I gave them a few words about the state of affairs in England and then asked about Mahatma Gandhi. One of them told me that he had begun to fast, but later on had decided to take food again and this cheered me more than I can say, for I thought the crisis was over. But just at the last moment before landing, another reporter ran up and told me that the fast had begun again. Immediately all the dreadful anxieties I had experienced during the last days of the voyage returned in fuller measure than before. It was clear to me, in a moment, that I must take the first train and go to Poona. So I started by the night train and reached there at 5 o'clock the next morning.

When at last I met Mahatma Gandhi in prison, permission was given me, while avoiding politics, to talk with him about the deeper things of a personal and spiritual nature. He was clearly feeling this fast more acutely than others; and although at first his strength seemed to be maintaining itself, it soon became apparent that he was becoming very rapidly weaker. Therefore I did not wish in any way further to impair his powers of resistance, and so these daily interviews became shorter and shorter. Nevertheless, in them I was able to appreciate certain spiritual truths in a manner that threw new light upon them. These memories are very precious and they have been stored up in my mind.

Constant Inner Joy

One thing very deeply moved me, on account of the recent experience I had received in the sick chamber of my friend, John White. It was to find how, in spite of great physical suffering, the inner joy remained almost invariably constant beneath the outer surface. For instance, I had seen John White, suffering terrible pain as he lay slowly dying from cancer—a pain which no morphia injection could control—yet even though his mind was dulled to some extent by the powerful anodyne administered to him, his brave spirit seemed to gain wings of flight while the body suffered. So toward the end of a whole week of Mahatma Gandhi's suffering, when it was clear that his physical exhaustion had become excessive, I questioned him concerning this inner peace; and when I told him the story of John White, his face immediately lighted up. He said that on this occasion, though the nausea and dislike to drink water was far greater than in the former fast, and the suffering at times was agonizing, the inner joy remained steadfast. It was indeed even more constant than it had ever been before. This he related to me with such intense realization that I could at once feel its truth. Just in the same way that I could feel the same reality of spiritual experience with John White, even so I could feel it also with Mahatma Gandhi.

On the last day before his release, Mr. Gandhi's suffering had become almost unbearable. This became visible in his very countenance. His mind also, at that dark moment, seemed under a cloud and he spoke with great difficulty. His voice continually faltered. He mentioned to me how he felt that the time had come to give up the struggle for life altogether and quietly resign himself to that preparation for passing away in peace, which he called *Samadhi*.

Gandhi's Determination to Die

It was at once clear to me, by his use of this technical word, that he meant to die. So I asked him earnestly to continue his struggle for life a little longer. He promised to do so. Then I questioned him whether even under these trials of physical suffering, which had become so intolerable, he was conscious inwardly of the joy in the spiritual life about which he had spoken before. His face lighted up again immediately, and his answer in the affirmative was emphatic. His whole soul seemed to be expressed in the few words he uttered.

Then the order came for his unconditional release. My own joy may be easily imagined. At first I could think of nothing else except his release itself and the happiness it had brought. Yet at night time, when I remembered the whole scene, while he lay near to death, and his answer to me about his inner peace and joy, the true meaning of all this seemed to present itself before me in a vivid manner. For it came to me with a new power of understanding that the spirit in man is in some way independent of the mind and in a real sense immortal. The spirit passes through this physical frame with all its weakness, and yet appears to be distinct from the mental process which is more closely connected with the body. The mind and the body are both transitory, but the spirit in man is changeless.

I am not a philosopher and cannot define my terms. Neither have I any theories to offer, nor can I tell how it all happens. But I have had two remarkable corroborations of this thought during these recent months,

which have almost made me a philosopher against my will; for I have witnessed in sacred moments two great souls who have been very near to death, and this has made me feel within my own spirit more vividly than ever before the distinction between the things which are temporal and the things which are eternal. While the body and the mind may be changed and transformed beyond all our present recognition, the Spirit in man seems to be immortal. There is now a certainty within me, greater than ever before, that our Spirit is independent and survives all change.

Such a truth I had learned from my mother's knee; for she knew it in her own experience. There are also the testimonies of saintly men and women constantly reaffirming it. But truth is never wholly gained till it becomes individual and personal. An inner conviction has now come to me which has made this realization more than ever before a part of my own being.

After I had written this record of my own personal experience, I came across a singular corroboration in the life of Sadhu Sundar Singh, narrated in Streeter and Appaswamy's book "The Sadhu." Sundar Singh had sought to follow Christ literally by fasting for forty days and forty nights. While he was not able to accomplish this, nevertheless some important results followed.

"Certain doubts," the book relates, "which he had entertained were finally cleared up. Previously he had sometimes wondered whether his sense of peace and joy might somehow be a hidden power of his own life welling up from within himself and not due to the divine presence. But during the fast, when his bodily powers were nil or almost nil, the peace increased considerably and became much stronger. This convinced him that this peace is a heaven-born peace, and not the natural operation of his human faculties. Another consequence of the fast was the conviction that the spirit was something different from the brain. He had been used to wonder what would become of his spirit after the decay of his body. But since, during the fast, he found that as his body became weaker his spiritual faculties became more active and alert, he drew the inference that the spirit was something altogether apart from the brain. 'The brain,' he said, 'is like an organ and the Spirit like the organist that plays on it. Two or three notes may go wrong and may produce no music. That does not, however, imply the absence of the organist.' "

BOOKS

Quaker History

WILLEM SEWEL OF AMSTERDAM, 1653-1720, THE FIRST QUAKER HISTORIAN OF QUAKERISM. *By William I. Hull. Swarthmore College.*

INTEREST in denominational history does not imply a sectarian spirit. This generalization is well supported by the Friends, than whom none are less sectarianly minded or more intelligently attentive to the record of their own beginnings. The author of this volume, as research professor of Quaker history at Swarthmore, has made and is still to make important contributions to the writing of that history.

Willem Sewel was a Hollander with one English grandfather and with Brownist and Mennonite antecedents on his father's and mother's sides respectively. His mother, Judith Zinspenning, became a famous Quaker preacher and pamphleteer in an age when "woman preacher" seemed as impossible a combination of terms as fighting dove or racing tortoise. The family name appears in varied forms—Sewel, Suel, Sayvell, Zeewel, Zeenwel, Sevelius—for orthography was as flexible as theology was rigid; but Willem stabilized the name in the form given in the title, and his word ought to be final for he was a famous philologist and the author of a Dutch-English dictionary, as well as grammars of both languages. This is worth remembering if we think of the early Quakers as ignorant fanatics. Sewel had a working knowledge of Dutch, English, French, German, Italian, Spanish, Latin and Greek, and published forty-five volumes, including many translations of both Quaker and non-Quaker works. Yet he was a fairly early Quaker. He was Fox's amanuensis on occasion, since Fox was not a ready writer, and he was only ten years younger than William Penn.

Sewel was the first Quaker historian, but not the first historian of Quakerism. Croese's "Historia Quakeriana"—published in 1695, English and German translations the next year —led the way; but Croese was a Dutch Reformed minister. He used a great deal of material generously furnished to him by Sewel and probably Fox's letters which were published in 1694, but his work was unfriendly and inaccurate.

Sewel began to collect historical material when he was in England in 1668, and he continued for nearly fifty years, at first casually and then systematically, to assemble data for his great work, the "History of the Quakers," first published in Dutch in 1717, then in an English translation in 1722—delayed by his death. I never read it, but it must have sound qualities both scholarly and literary. Charles Lamb called it better than "anything of Wesley or his colleagues"; and Robert Southey praised its "perfect veracity" and thought it "worth all ecclesiastical history put together." Benjamin Franklin, as a young printer, set part of the type for the first American edition. Sewel's book has never been lost, but his personality had almost disappeared from the knowledge even of the learned. Dr. Hull has performed an act of belated justice in restoring his vanished fame.

W. E. GARRISON.

Brothers to Rabbi Ben Karshook

THE HASIDIC ANTHOLOGY: TALES AND TEACHINGS OF THE HASIDIM. *Translated and compiled by Louis I. Newman. Charles Scribner's Sons, $5.00.*

TRANSLATED from Hebrew, Yiddish and German sources not hitherto rendered into English, this anthology contains, as the title page tells us, "the parables, folk-tales, fables, aphorisms, epigrams, sayings, anecdotes, proverbs, and exegetical interpretations of the Hasidic masters and their disciples; their lore and wisdom." Even well informed readers may need to be told that Hasidism—which readers of German may recognize as *Chassidismus*—is a type of Jewish thought and culture which originated in southwestern Russia early in

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the eighteenth century. Its original impulse came from the impressive personality and teaching of "Israel Baal Shem Tobh, the Besht"—which, being interpreted, means that his name was Israel, that he was accounted a wonder-working master *(baal)* of the magic Name *(shem)* of God, that he was deemed preeminently good *(tobh)*, and that he was the Founder *(besht)* of Hasidism. The writings and traditions of the Besht and his followers were neither fantastic, like the Kabbala, nor scholastic, like the learned rabbis, nor modernistic, like the Jewish writers who were influenced by the Enlightenment. They have the qualities of Solomon and Aesop and Browning's Rabbi Ben Karshook. I would like to find that Ben Karshook was a disciple of the Besht, but can discover no evidence that this was the case.

It is an extraordinarily rich collection of material, nearly all of which exhibits an admirable union of simple piety and homely good sense. But merely to speak of sense and piety leaves undescribed the varied colorfulness of these bits of folklore and fable, of wisdom and epigram, which sparkle through the pages. The compiler and translator, and his colleague, Samuel Spitz, have supplied a learned introduction and a vast body of appendices and indices.

W. E. G.

Books in Brief

END OF THE CHAPTER. *By John Galsworthy. Charles Scribner's Sons, $3.00.*

This volume, containing "Maid in Waiting," "Flowering Wilderness" and "Over the River," completes the unusual and praiseworthy enterprise of bringing out Galsworthy's great novels in compact form, three to the volume. This is the final trilogy which completes and crowns his notable work.

THE CASE OF CIVILIZATION AGAINST HITLERISM. *By Bainbridge Colby and others. Robert O. Ballou, $1.00.*

Jews and gentiles, but mostly gentiles, participated in the mass meeting held in Madison Square Garden on March 7, 1934, to frame an indictment against the policies of Hitler. Attention was not directed solely to his anti-semitic policy. Among the twenty-three contributors to this symposium were Samuel Seabury, Mayor LaGuardia, Raymond Moley, Roger Baldwin, Michael Williams, Stanley High, Rabbi Wise and Alfred E. Smith.

ESKIMO YEAR: A NATURALIST'S ADVENTURES IN THE FAR NORTH. *By George Miksch Sutton. The Macmillan Company, $3.00.*

Dr. Sutton spent a year studying the fauna and such flora as there are on the barren island which the Eskimos call Shugliak and which is labeled Southampton Island on the white man's maps, and which almost blocks the mouth of Hudson bay. This is not a technical report of his researches, but an entertaining account of his experiences and of the people among whom he lived during that chilly year. If he is as good a scientist as he is a raconteur—and doubtless he is, or Cornell would not have sent him out—he probably turned in a valuable scientific report. Certainly in this more desultory narrative he gives an entertaining account of his adventures, and not without introducing painlessly a good deal of scientific information.

LORD READING AND HIS CASES: *The Study of a Great Career. By Derek Walker-Smith. The Macmillan Company, $3.50.*

Lord Reading, while he was still Mr. Rufus Isaacs, was one of the ornaments of the British bar. Later he became lord chief justice; still later, viceroy of India. This book pays but slight attention to his political activities, and concentrates on the important legal cases in which he participated either as attorney or as judge. Legal cases make interesting reading; they contain the very stuff of which journalism is made—human interest material and the conflict of interests. There is therefore plenty here to interest even those who do not care for legal subtleties; but those who do care for them will be a little disappointed to find that no great amount of attention is paid, after all, to the workings of Lord Reading's brilliant legal mind or to his theory of law. In some of the cases, important in themselves, Lord Reading's part was not very conspicuous. In others, such as the "treason" of Sir Roger Casement and the investigation of the Titanic disaster, it was important in the conduct of the case but no great feature in the story of it. One wonders whether it was worth while to drag in all the details and the evidence in two or three ancient divorce cases in order to illustrate the fact that Lord Reading as an attorney never bulldozed a witness or antagonized a judge.

CORRESPONDENCE

Quotes Editor Against Contributor

EDITOR THE CHRISTIAN CENTURY:

SIR: As I went through The Christian Century of August 15 I was thrilled with expectation when I reached page 1042 and saw the caption "Sing Unto the Lord a New Song!" I finished the piece with some weariness, and there came to mind something about "straining at a gnat." I proceeded to page 1050 and read about some progressive preachers in an institute, that Dr. Charles Clayton Morrison addressed them and others, that it was one of the only two sermons which had ever elicited applause in the university chapel. The central idea of the article beginning on page 1042 is the baneful anachronism of the use of "king" and the like in our Christian hymns. The climax of Dr. Morrison's inspiring peroration which caused these ministers to break forth in applause was: "It (Christianity) cannot recognize any sovereignty as absolute except the sovereignty of him who is the Sovereign of all sovereigns, the King of kings"!

Louisville, Ky. A. R. KASEY.

Husband and Wife in Business

EDITOR THE CHRISTIAN CENTURY:

SIR: Many different ways are being tried in these times to make jobs for heads of families and to sustain homes, yet one quite simple expedient is being overlooked: that of allowing only the husband *or* the wife to work and draw a salary. It is obviously unfair to allow both husband and wife, in any one family, to receive compensation from society when our economic system is telling others, man or wife, that we don't need them or can't use them. I believe that my viewpoint is valid for three reasons:

1. For the plain reason that if both Mr. and Mrs. A are gainfully employed by society they are keeping, in many cases, either Mr. B. or Mrs. B from the possibility of earning bread for their family.

2. Second, in cases where both husband and wife are employed one or both of them often is working for less than a normally single sustaining wage. Mr. and Mrs. A can afford to work for less when both of them are employed; but how can Mr. C who is trying to support his family by his own labors hope to compete with them.

3. In the third place, the advancement of our communities depends often upon the volunteer work and interest of that other head of the family who is not employed, if such is the case.

I admit that there may be exceptions to the above. However, it is often said that certain persons are indispensable to their employers and therefore both husband and wife are justified in working. This is largely a myth. For any particular job today I can find you several capable unemployed men or women who are in need of the income desperately. Where both husband and wife are working, it is true that they employ a maid; but the difference

between what either the husband or wife earn and what they pay the maid is too great to justify any such procedure.

I do not expect our legislators to receive my letter with open arms for too many of them are involved in the practice of nepotism (employing their own wives, daughters or sons). A survey of a large city government last summer showed sixty per cent of the jobs allotted to particular families. This is true of our federal government also.

I am pleading for the young man or young woman today who wants to get a start in life and finds our economic system jammed by a favoritistic or underpaid overlapping family dual-earning system.

Swanton, Vt. ROBERT F. PFEIFER.

The Chaplain's Function

EDITOR THE CHRISTIAN CENTURY:

SIR: While discussion continues as to the propriety of the Federal council's participation in the appointment of army chaplains, the following quotations may be of interest. They are from an article, "For Man and for God," by Alva J. Brasted, chief of chaplains, United States army, which appeared in the August issue of the American Legion Monthly.

"The purpose of the chaplaincy is to make better men and more efficient soldiers. The gun is important, but the man behind the gun is more important. . . .

"The chaplain must be sincere, and he must believe in the army, The fact that a man is in the army should be sufficient evidence that he believes in the mission of the army. However, if a chaplain should come to believe that men should never take up arms, if he should feel called upon to go about teaching the doctrine of 'peace at any price,' he would have no place in the army. Unless he conscientiously believes that the soldier should be taught to shoot as well as to pray, he has no right to be an army chaplain."

In the light of this definition of function from the chief of chaplains, how can the Federal council continue to write peace resolutions with one hand and to deal out chaplains' commissions with the other?

Neighborhood Methodist Church, JOHN IRWIN.
Maywood, Ill.

A State Organizes for Clean Films

EDITOR THE CHRISTIAN CENTURY:

SIR: The spirit of determination back of the drive for decent films being made by the churches would seem to make sure that the drive will not stop until some satisfactory arrangement is made with the film industry to adequately and fairly protect the public. When this is accomplished the fight for better films will, however, be just begun. We have seen indignant public uprisings before, but most of them, like the periodic ousting of Tammany, leave only traces after the enthusiasm has spent itself.

To hold on to what will be gained by the present great campaign of the churches, at least one of our prominent social welfare organizations proposes governmental censorship. Censorship has not in the past succeeded in eliminating unfit films, and is open to so many objections that it cannot well be relied upon. Others say that the churches themselves should make permanent what they have begun. They should, but not alone.

There are in the country some fifty million church members and seventy million who have no church connections. It would seem reasonable, therefore, that the seventy million, who perhaps are as much interested in films as the fifty million, should have their part in the influence or control over films that the public now so rightfully demands.

There are perhaps about a thousand "better films" committees in this country, composed of men and women without regard to church affiliations. These committees generally know their own local conditions and how to deal with them. They often need counsel and assistance, and always need cooperation and the additional moral strength that the churches can supply. Particularly is this true in the new state of affairs which is already beginning to be apparent in Hollywood.

But there are about 19,000 motion picture theaters in the United States, and film committees exist in the proportion of about one to nineteen. The proposition, therefore, of some of the churches to urge and assist in the organizing of such committees wherever there are motion picture theaters is, I believe, the most far reaching step the churches can take.

The producers have been doing as they wanted to, because they have organized themselves into one of the most powerful groups in the country. The appeal of individuals or of individual film committees has been generally ignored, but if every state should have an organization composed of local film committees, and these state groups should be nationally affiliated, the control of the situation might then pass from the producer to the public. The state of New Jersey has already formed such an organization; will other states follow?

East Orange, N. J. WILLIAM ORR LUDLOW,
Vice-President Finer Films Federation of New Jersey.

White Language

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Edward B. Warren, writing on "Why Southern Missions Falter" in your July 25 issue, should know of these statements found on pages 18 and 19 of the Negro Yearbook for 1931, the first being quoted from Fritz Cansler's "Suggestions to White Speakers Addressing Audiences of Colored People"!

"Under no circumstances ever employ such terms as 'nigger,' 'darkey,' 'coon,' 'pickaninny' referring to colored children or 'negress' meaning colored woman. Nothing arouses a stronger feeling of resentment in the hearts of colored people than to hear expressions of this sort from one of another race.

"The word 'negress' is obnoxious more than it is insulting to colored people. There is really no etymological, ethnological or any other reason for its usage. In the brute world we speak of lion and lioness, tiger and tigress, etc., but assuredly colored women are not of the brute world."

Donna, Tex. E. EUGENIA SHEPPERD.

The Question Box

In Luke 21:8-18, after a list of the impending troubles, Jesus says, "And some of you shall they cause to be put to death." Then almost in the same breath Luke inserts, "But there shall not be an hair of your head perish." The latter sentence spoils an otherwise beautiful dissertation on Christian poise and patience in times of trouble. The parallel passages omit the offending "But there shall not an hair of your head perish." How do you account for its presence in Luke? C. S. S., Solon, Me.

IT is not necessary to suppose that the words supplied in Luke are an insertion. They are quite consistent with Jesus' frequently enigmatic manner of teaching. In many instances his words took the form of a paradox, where the seemingly impossible made more impressive his true purpose. Such are the startling sayings about hating one's father and mother, eating the flesh of the Son of man, the purity of all foods, and the true character of the Sabbath. These were all such disturbing and apparently unbelievable utterances that they compelled attention by their very nonconformity, and if at first they surprised and angered his hearers, they opened the way to a truer understanding of his basic meaning.

The passage cited is no exception. Jesus had warned them of dangers which his disciples were sure to face, including persecution, suffering and even death. They must be prepared for such testings. Yet they need have no fear that their life testimony would be lost, or their hopes be frustrate. From all the devastating evils that harm the soul and destroy the character they would be immune. In that sense, the only possible meaning the words could have in Jesus' interpretation of life, not a hair of their heads would perish. And the Master added a still more explanatory word, "It is by your endurance that you will win your souls."

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Tourists Throng Denver Churches

Colorado Conferences Report Record Attendance—Denver Plans Christian Council for Social Action

(Correspondence from Colorado)

DENVER, August 12.—Colorado has not escaped the warm weather this summer. But even though its natives have complained of the heat, the comparatively mild climate of the state has made it a refuge for those who could escape from the burning prairies of the middle west and southwest. Official counts of tourists in Rocky Mountain national park and other accurate estimates through the state make it apparent that Colorado has the largest number of tourists which have come to the state in many years. There have been some results in the religious institutions of the state. Summer church attendance in Denver, which never falls to the low standard of many other cities, has been particularly good this year. The great number of summer camps conducted in Colorado by many religious and welfare organizations have enjoyed large increases in enrolment. The Y.M.C.A. center at Estes Park, under the able leadership of Dr. Herbert Evans of Columbia university, has used all of its extensive equipment and leased additional cabins.

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Denver Churches Hear Former Pastors

Former Denver ministers always enjoy a return to their old pulpits in the summer. Dr. Loren Edwards, St. Louis, has preached in Trinity Methodist church. Rev. James Thomas, Cincinnati, has preached from his old pulpit at Grant Avenue Methodist church. Dr. Joel Harper, Spokane, found many former parishioners of the Plymouth and City Park Congregational churches while preaching during July in First Plymouth Congregational church. Dr. William E. Bell, Indianapolis, who is a former pastor of Park Hill Methodist church, occupied the pulpit of Trinity church one Sunday. Bishop Charles L. Mead of Kansas City has raised his voice at several points in the state during the summer. Rev. Leon C. Hills, Sioux City, returned for a Sunday to his people at Capitol Heights Presbyterian church. Jim Goodheart, colorful evangelist of New York and Denver, has been heard again recently in a number of Denver pulpits after a long period of silence.

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Train Personal Counselors For Colleges

One of the most unusual and valuable of the many conferences held in Colorado during the summer is the Hazen conference which is now in session at Association camp, Estes Park. The members are carefully selected from leaders who have responsibilities in personal counseling in the colleges of the middle west and Rocky mountain regions. The expenses of this hand-picked group are paid by the Hazen foundation that they may make extensive studies to enlarge their usefulness in assisting college students. A large part of the time of the group is spent in discussion. The series of lectures is being given again this year by Prof. Robert Calhoun of Yale divinity school. His subject is "The Quest for Religious Certainty." Prof. George L. Maxwell, Denver university, is chairman of the arrangements committee. Other leaders who are participating in the conference are Dean C. D. Hershey, Colorado college; Rev. Floyd Rising, Wesley foundation of the University of Minnesota; C. D. Hayes, Y.M.C.A. secretary of the Universtiy of Nebraska; Pres. E. J. Jacqua, Scripps college of Claremont, Cal.; Dean A. J. Brumbaugh of the University of Chicago; and Pres. H. J. Burgstahler of Cornell college, Mt. Vernon, Iowa.

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Organize Council for Social Action

A plan is being projected in Denver for the establishment of a Christian council for social action. Inspired by the national action of the Congregational church, an effort will be made to constitute a council which will be composed of the minister and three representatives of each interested church. This group would then divide itself into smaller groups assigned to some one definite field of needed social action. They would endeavor to make the influence of the church felt in the consideration of such problems as international relations, the race situation, the control of gambling, political corruption, the motion picture, industrial disputes and social legislation. Denver does not have a council of churches. The new organization will supplement the work of the Ministerial alliance and the Church Men's council of the Y.M.C.A.

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Festival Recalls Mining Days

The Central City festival in renewal of the memories of mining days of the old west was repeated this year. "Othello" was produced by Robert Edmond Jones and a group of national celebrities of the dramatic world. Denver society, which includes many sons of those pioneer miners, had a gay time at Central City. It was reported in the headlines of the local papers that the lives of these society folk and their actor friends were jeopardized by the necessity of "wading to their knees" across a mountain stream. A bridge had been swept away by a sudden rain storm. The party had to leave their cars and wade through a stream to other cars. It was not reported whether the stream was one of those in which some of their fathers had panned the gold which is the basis of their wealth. The churches attempted this year to make the celebration at Central City something more than a plaything for society. Special religious services and observances were held for the Episcopalians by Bishop Ingley, for the Catholics by Father J. J. Fitzgerald, and for the Methodists by Bishop Ralph S. Cushman.

VERE V. LOPER.

Military Review Hails President

Roosevelt Smile Conquers Hawaiians—Dr. Dunstan Condemned as Pacifist—Many Christian Leaders Die

(Correspondence from Hawaii)

HONOLULU, Aug. 8.—President Roosevelt came, saw and conquered. He went fishing off the Kona coast before he arrived officially. He landed at Hilo and was taken to the fire pit of Kilauea volcano. At the suggestion of an old Hawaiian woman, he threw in some ohelo berries as a gesture of friendliness to Madam Pele, the goddess of the volcano. Dr. Jaggar, volcanologist, conducted him around Hawaii national park. Upon his arrival at Honolulu, he was officially greeted off port by Gov. Poindexter, Major General Wells, Admiral Yardnell, other officers, and many democrats. Unofficially he was welcomed by 13 outrigger canoes with Duke Kahanamoku posing as King Kamehameha I, a fleet of sampans manned by Japanese fishermen, and a hundred airplanes. He made a splendid impression upon the diversified population. The orientals had never seen the leader of a great country with such a genial smile. The most gloriously blood-curdling review of 15,000 troops was staged for him at Schofield barracks. Six generals graced the occasion. It was the greatest military review to honor any president of our country since the world war. Many people returned to Honolulu proud and inspired. Others returned sick at heart. The prayer of the munition makers was, "Thanks be unto Mars for the presidential salute of 21 shots."

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Anti-War Sermon Creates Stir

Just about that time Dr. John Leslie Dunstan, of Central Union church, took on the army and navy—the whole war department—in a sermon entitled "Christians have no place in war." There was nothing in it that has not been preached in thousands of pulpits in America, Europe and the orient. But there was much in it that had not been heard or appreciated by some people living here. All sorts of shots were taken at Dr. Dunstan in editorials and "Letters from the Peepul." They even went so far as to call him a pacifist! One worried officer reported that advice had gone to Washington requesting that they arrange for Dr. Dunstan's recall to the mainland! How long has the war department been calling Congregational ministers? Maybe we would get some stimulating action from Congregational laymen if that were tried.

* * *

The Battle of the Sugar Men

The Jones-Costigan sugar bill has put a fly in the molasses. The controversy is over the fact that beet-sugar growers were

given advantage over the cane growers and that Hawaii's allotment of tonnage is short about $10,000,000 in value because Hawaii was placed in a class other than that of cane growers in the United States. Hawaii is an integral part of the United States. The sugar men intend to oppose vigorously what they feel is unfair discrimination.

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Hawaiian Choirs at Evangelical Meet

The Hawaiian Evangelical association held its annual meeting in Haili church, Hilo. One of the most interesting parts of the meeting was the inspiring singing by seven Hawaiian choirs. One evening was set aside for the contest singing of "He Nani O Iehova." This turned out to be the Gloria from Mozart's Twelfth Mass. It has been translated and arranged by an Hawaiian musician. Both Haili church and Kawaiahao church choirs sang with thrilling interpretations and glorious tonal qualities. Only those who have heard these great Hawaiian choirs have heard Hawaiian singing at its best.

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Older Christian Leaders Lost by Death

The Rev. Stephen L. Desha, pastor for 45 years of Haili (Hawaiian) church passed away in July. Mr. Desha was a great Christian statesman among his people and greatly honored by all races in the islands. He will be remembered by many on the mainland who heard him deliver an address in Hawaiian at the national council of Congregational churches at Seattle in 1931.

Agnes Hall Boyd Judd, widow of Albert Francis Judd who became chief justice of the Hawaiian monarchy, died a few days ago. She was a notable Christian leader who gave to the world an important family of our islands. Anna Rice Cooke, widow of Charles Montague Cooke, sr., died suddenly today. She was the daughter of William Harrison Rice, one of the early missionaries. It has been largely through the constant interest of Mrs. Cooke that the Honolulu academy of arts has developed into an important cultural center of the Pacific. Great Christian leaders of Hawaii's older generations are passing. New ones are coming on—and are they doing any better than these pioneers?

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And So Forth

Dr. Clarence H. Wilson of Boston and Honolulu has been spending the summer here. He has preached to capacity congregations at Central Union and Pilgrim churches.

Miss Elizabeth Harris, associate professor in the department of religious education at Boston university, has accepted call to become the director of the work under the Commission on weekday religious education. The commission has several thousand children in its regular classes. It is one of the most important Christian projects in Honolulu. With Miss Harris is a staff of four full-time professionally trained religious education teachers and 45 part-time teachers. This work has been built during the last nine years by the untiring efforts of its director, Rev. Logan Pruitt, who has recently returned to the mainland.

E. Markham Talmage.

Dramatize Events of August 1914

Death of Dr. Robert Laws—Referendum on League of Nations, Armament—Death of Hindenburg, and After

(Correspondence from England)

London, Aug. 6.—There were many reasons this year why we should recall 1914. The death of Dollfuss and the sinister movements of nations which followed, could not help reminding us of that year of destiny. The B.B.C. did a remarkable service by recalling to us the sequence of events which led up to the world war. This program was arranged by Professor Temperley, who along with Mr. Gooch is editing the British documents which relate to the war. The events were described in dramatic fashion. There were actors representing the statesmen who played their part in the tragedy; and there were narrators to link the scenes together. It was, as far as it could be, an objective piece of history. Every detail was documented. We traveled from Serajevo through the various capitals of Europe till the last hope was ended and Sir Edward Grey saw the lamps put out in Europe, which, he said, we should never see lighted again.

What impression this masterly record left on others, I cannot say. On me at least it left the disquieting thought that the fortunes of many nations were at the mercy of some shortsighted and foolish diplomatists and statesmen. Not all were of that kind; but the Austrian foreign minister, the Russian foreign minister and the German ambassador in Vienna in particular come out of the story as dangerous, foolish and incompetent men. Another certain fact came home to everybody who listened to this recital: alliances such as that between Russia and France are sure to bring war in Europe and ententes, which are strictly not alliances, may easily be interpreted as such in time of need. But the recital did not bring despair. In 1914 we were not prepared as we are today. . . . Admiral Beatty in such a time can think of no better way to secure peace than to enlarge our navy so that it may insure our safety on the seas.

Much has been done in the press to retell for a generation which needs the story how that old world ended in August 1914. Our supreme need is to be delivered from fatalism.

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The Death of Dr. Robert Laws

Dr. Robert Laws died on August 6 in a London nursing home; he was in his 84th year and, more than most men, had lived to see his dreams fulfilled. It was in 1875 that the Ilala, a little steamer which had been brought from the mouth of the Zambezi, entered Lake Nyasa; of the eight persons on the boat Laws was one; in Nyasa-land he made his home and laid the foundations of a great church and mission. Like so many pioneers he was a Scot and he, in common with all Scottish ministers, had a thorough preparation, being not only a theological graduate but also a doctor of medicine. As a missionary he ranked with those who are practical preachers and administrators. He was never a great linguist or literary man but he saw earlier than others that education in Africa must be an education for life and, like Stewart of Lovedale, he laid great stress upon industrial training. When the jubilee of the Livingstonia mission was celebrated, Laws was still at his post. He had lived to see the one convert of 1881 become 10,000. He was honored in many ways. He was moderator of the United Free church in 1908. In 1923 for his public services in Africa he was made C.M.G. In 1927 he left Nyasa-land for Edinburgh, where to the last his days were spent in the service of Africa.

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An Informal Referendum

The League of Nations union is asking for a national declaration on the League of Nations and armament. A ballot paper will be supplied to men and women over 18 years of age who will be invited to answer these questions: (1) Should Great Britain remain a member of the League of Nations? (2) Are you in favor of an all-round reduction of armaments by international agreement? (3) Are you in favor of the all-round abolition of national military and naval aircraft by international agreement? (4) Should the manufacture and sale of armaments for private profit be prohibited by international agreement? (5) Do you consider that if a nation insists on attacking another the other nations should combine to compel it to stop by (a) economic and non-military measures; (b) if necessary, military measures?

We are asked to say "yes" or "no." If the ballot papers are returned by a large number of citizens they will help to make clear where public opinion stands in this country. There are certain conservative critics of this unofficial referendum, but on the other hand the archbishop of Canterbury has expressed his warm approval. Much careful thought has been given to the organization of this ballot and it seems likely to be successful.

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The Death of Hindenburg—And After

We have short memories. It does not seem long since certain journals took every opportunity of jeering at Hindenburg. He was a kind of bogey during the war, symbol of the hard and merciless Prussians. Now we have done him honor, as indeed we do right to honor a loyal and upright man. In his lifetime he fought against Denmark, Austria, France, Russia, Britain and other nations. He was one of those soldiers who would be ready to fight whenever his country needed him; whether the cause were just or not was not his concern. The cant that is frequently talked about war would not have appealed to such a man. Whenever we go to war in those modern times we feel bound to find for the war some exalted justification. The old-fashioned soldier listened for one thing, the call of his state; that was enough.

That Herr Hitler should succeed to the presidency was not unexpected. He is staking all on his destiny, but already mutterings are heard. He has to please many supporters and it begins to look as if he were in the power of the army. The organization of the national endorsement of the action taken by Hitler has amusing

features, if amusement can be found in so tragic a business. No pains are to be spared in making the German know what he has got to say on August 19. It reminds us of the schoolboy who applied moral suasion with a cricket-bat.

It can be said without hesitation that recent events in Germany have set back all the hopes of our fascists. We have seen gangsters playing the parts of heavensent dictators and the sight does not impress us.

* * *

And So Forth

Sir John Simon denies that he is a Jew. Until I saw the denial I never believed people could be so stupid as to think that he was a Jew. His people were well known among Congregationalists, partly Welsh and partly English. Sir John takes pains to say that his denial does not imply the least trace of anti-semitism.

We were glad to retain the Davis cup after a truly colossal set which took 2½ hours to play. In tennis and golf we appear to have recovered our form after a long time of depression.

The commissioners who inquired into the administration of justice in the East African dependencies have found some serious defects, such as the long delay in hearing appeals and the excessive sentences imposed by magistrates. They recommend the appointment of extra judges, one each in Kenya and Uganda and two in Tanganyika and also suggest that the powers of magistrates in Kenya and Uganda be reduced; it is undesirable, they believe, that major cases should be decided by magistrates who are administrative officers.

EDWARD SHILLITO.

Dr. C. X. Hutchinson, Methodist Clergyman, Dies

Dr. Charles X. Hutchinson, for many years a leader in the Genesee and Newark conferences of the Methodist church, died at his summer home near Towanda, Pa., on Aug. 17, at 73 years of age. Previous to his retirement, in 1932, he had held pastorates in Elizabeth, Paterson and Bayonne, N. J., and in Rochester, N. Y. He served also as superintendent of the Olean and Buffalo districts of the Genesee conference. Dr. Hutchinson was a graduate of Syracuse university and Drew seminary. Paul Hutchinson, of The Christian Century, is a son of Dr. Hutchinson.

Committee Plans for Nation's Moral And Spiritual Recovery

More than 200 nationally known leaders in religious, educational and other character building organizations comprise the "National Committee on religion and welfare recovery" which has recently issued a "call and program for strengthening and undergirding the moral and spiritual forces of the nation." Included on the committee are 36 bishops; 31 pastors, priests and rabbis; 20 college and university presidents, educators and editors; 79 national officers of church benevolent boards, and 45 prominent laymen—Catholics, Protestants and Jews. The committee, in its recent statement, registers "a growing conviction that the great scientific, economic, and social development of the times may prove of doubtful permanent value unless there can be commensurate development of moral and spiritual resources."

Rajah Misrule Under Criticism

National Congress May Take Action—Gandhi Still for Non-Interference—Hindu Colonization in Borneo

(Correspondence from India)

NAGPUR, July 28.—It is not generally realized that there are in India about 560 states under Indian rulers, but acknowledging the suzereinty of the British power. The rajahs of some of these states are little more than large landlords, but there are also a large number of states with vast territory and large populations, like Hyderabad, Mysore, Kashmir, Gawlior, Travancore and Cochin. Over 81 millions of the total population of India live under Indian rajahs and maharajahs in Indian states. These Indian rulers are given by the British government a free hand in the internal administration of their states so long as there is no serious misrule. Some of the states, like Mysore, Travancore and Cochin, have established a reputation for efficient and just administration, and their rulers, though in theory absolute monarchs within the limits set by the British, are always mindful of the interests of their people.

But unfortunately this cannot be said of many of the Indian maharajahs. A good number of them have unquestioned control of the revenue of the states over which they are hereditary rulers, and they spend a large proportion of the revenue collected from the people in taxes on themselves, starving the utility services such as education and medical relief. They often visit western countries making lavish display of their wealth and living luxurious lives. It is from these rajahs that people in the west often derive their false notions about the wealth of India. Even in the most advanced of the Indian states there is no responsible government worth the name, legislative and other bodies set up having only advisory functions, the maharajah being the ultimate authority. Any agitation advocating the rights of the people and seeking to redress their grievances is suppressed with a high hand. In this respect Indians living in British Indian territory have far more freedom than Indians living in states ruled by Indian rajahs.

* * *

The National Congress and The Indian States

The Indian national congress came into existence about 50 years ago as an organization for achieving political freedom for India. In the early days its leaders confined their efforts to appealing grievances of Indians resident in British India to the British government. It was only in recent years that the congress realized the futility of such appeals and adopted methods like the non-cooperation movement and the civil disobedience movement. The traditional policy of the congress has been all along one of non-interference in the affairs of the Indian states. The congress however could not completely ignore the conditions which prevailed in most of the Indian states by which some of the elementary rights of citizenship such as free speech, free press

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AND OTHER PRAYERS OF JESUS

By Clovis G. Chappell

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A SAMPLING

"It was through his own prayer-life that Jesus brought his disciples to the realization of their past failure in prayer. As they watched him pray, it came home to them how pitifully inadequate their own praying had been. Against the white background of his victorious communion with God they saw something of emptiness and futility of their own. But the example of Jesus did far more for them than that. As they saw him at prayer they not only became convinced of their own past failures, but also of their amazing possibilities. As they beheld him upon his knees they could not but say to themselves: 'That is the way we ought to pray. And, by the grace of God, it is the way in which we can pray, once we have learned the secret.' So they came to Jesus wistfully and hopefully with this wise request: 'Lord, teach us to pray. Though we missed way yesterday, we are sure we can find it under thy guidance today and tomorrow . . . .'"

—From Sermons on the Lord's Prayer.

CLOVIS G. CHAPPELL

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and security of person and property were denied to their subjects, while it was agitating for political freedom in British India. In 1928 the congress adopted a resolution "urging on the ruling princes of the Indian states to introduce responsible government based on representative institutions in the states, and to issue proclamations or enact laws guaranteeing elementary and fundamental rights of citizenship, such as rights of association, free speech, free press and security of person and property."

The question has now been raised by some influential congressmen whether the congress can rest satisfied by merely passing such pious resolutions, when the grievances of the subjects of Indian maharajahs are known to be many and acute. This question was taken up by Mr. N. C. Kelkar recently with Mr. Gandhi, but the reply he has given saying "that the policy of non-interference in the affairs of the states that the congress has followed is wise and sound" has come in for severe criticism from many Indian public men. The question will not be allowed to rest here, but is coming up for consideration at the forthcoming meeting of the national congress.

* * *

Hindu Colonization In Borneo

Recently the government of South Africa appointed a committee to consider the question of providing facilities to Indian settlers in South Africa to colonize in some other part of the world. One of the recommendations of this committee is that Borneo will be a suitable place for South African Indians to go to for colonization purposes. In view of this recommendation the facts brought out by an eminent Indian who has done original research work on ancient Indian emigration will be read with interest. He mentions four inscriptions discovered in the district of Koti at Muara Kaman on the Mahakam river in Borneo. These inscriptions are engraved on stone pillars of about a man's height. They refer to the gifts made by the king of Borneo to Brahmans. The date of these inscriptions is fixed as about 400 A.D. It would therefore follow that by the fourth century of the Christian era the Hindus had established kingdoms in the eastern part of Borneo. Dr. R. C. Majumdar, the Indian scholar referred to, states that there is evidence to show that the Brahmans formed an important element of the population and the Brahmanical rites and ceremonies were in great favor at the court of the king of Borneo. Dr. Majumdar writes also concerning the existence of Hindu culture in ancient times in other parts of Borneo.

* * *

Mr. P. Kodanda Rao to Study Race Relations in America

Mr. P. Kodanda Rao is a distinguished member of the Servants of India society. He has been closely associated with Mr. Srinivasa Sastri, the president of the society, in his work for Indian settlers in South Africa and East Africa. He has left India for a period of study in Yale university. His subject of study will be race relations on which he will be submitting a thesis. After completing his studies in America he is hoping to visit some colonies in which Indians are settled in large numbers. We in India will await with great interest the results of his studies on this important subject.

P. O. Philip.

Praises American Youth Movement

Dr. Gregory, "Exchange Editor," Returns to London—Mr. De Mille on the Movies—Dr. Spencer's Passing

(Correspondence from Kansas City)

Kansas City, Aug. 18.—The middle west benefited greatly from perhaps the first international exchange of religious editors this summer, and contributed something to the good will previously created by exchanges of preachers, professors, students and journalists. Dr. Dan B. Brummitt, of Kansas City, editor of the central and northwestern editions of the Christian Advocate, exchanged desks for several months with Dr. Benjamin Gregory of London, editor of the Methodist Times and Leader. Each has now resumed charge of his own editorial pages. In his final editorial article on this side, Dr. Gregory said he regarded the summer schools for ministers, the young people's institutes, and the camp meetings as the distinctive features of the church's summer program in this country. "I have wished again and again," he wrote, "that some of my British brethren could see what thorough arrangements are made for the stimulus of the mental life of the ministers here." He found the study aspect of the youth assemblies much more prominent than in England, and the entire youth movement occupying a more important place in church life. He saw in the camp meeting a testimony to the spirit of aggressive evangelism without which Methodism would "forfeit a paramount claim to separate existence." Returning to his native land, Dr. Brummitt learned, among other things, the requirements of a successful sermon in the central halls of British Methodism: "Make 'em laugh, make 'em cry, and stop in twenty minutes."

* * *

Churches Pray For Rain

The unprecedented heat and drought in the middle west this summer—40 days of temperatures above 100 degrees, as compared with the previous record of 19 days in 1901, following three years of rain shortage—produced, of course, special meetings in several churches to pray for rain. The largest meeting was arranged by Rev. Alvin G. Hause in the Bales Baptist church, where 1,000 persons were referred to 2 Chronicles 7:13-14 as evidence that the drought was God's punishment for a sinning people. "The motion pictures, gambling, and drinking are evidence that the devil is at work," Mr. Hause said. "I wonder how we thought we could get away with so much, without the judgment of God being visited upon us." Dr. L. M. Birkhead, of the Liberal center (Unitarian), espoused the scientific viewpoint in the controversy which filled the public mind and columns of the newspapers for days: "Prayer for rain is simply a survival from an old, uncritical, unscientific habit of mind. Praying for rain is as much out of place among people with a thorough scientific education as is the exorcising of demons to cure disease. We can depend upon our universe. It is not subject to human whims and fancies. It is not at the beck and call of this group or that."

* * *

Passing of Dr. Spencer

Dr. Claudius B. Spencer, who died July 14 in his 78th year, spent 40 of the 55 years of his public career as an editor of Methodist Episcopal publications, the longest editorial service in the history of the denomination. It began with the Rocky Mountain Christian Advocate in 1892 and continued for 32 years with the Central Christian Advocate of Kansas City, with which the former paper was merged in 1900. In tribute to him the Kansas City Star said: "Fluent and forceful in expression, happy in phrasing, apt in illustration and tactful in approach, Dr. Spencer was a powerful influence in carrying forward the movements for church union, for religious education, for an enlightened laity, for the enlistment of youth in the work of the church, for extension of the Christian religion in foreign areas, for temperance and then prohibition, for international amity and for still other activities that gave his denomination a constantly enlarging position in the affairs of the modern world." For those who knew him personally, his death means the loss of a gracious and inspiring friend, youthful in spirit, and intellectually eager to the very end, despite the handicap of deafness in the latter years, radiating good humor, courage and faith.

* * *

Screen Pioneer on Religious Films

Cecil B. DeMille, pioneer motion picture director and famous for his screen spectacles on religious themes, "The Ten Commandments" and "The King of Kings," is taking no chances on possible public apathy or hostility to his latest production, "Cleopatra," as a result of the church campaign against undesirable movies, and so he is making a tour of the principal cities by airplane to meet the folks in person and explain the difficulties of his art. Speaking in the Community church here last Sunday night, he did not refer to the church crusade directly but significantly commented: "Art must be true. It must be a mirror of life. In being true, art doesn't need to offend good taste. Nothing is so horrible as vulgarity—or so unnecessary. Mirroring life doesn't mean you have to be offensive. Freedom must be ruled by decency." In the question period he explained his interest in religious and historical stories as probably due to the fact that his father, a noted playwright, had read every evening to the DeMille children two chapters each from the Old and New Testaments and a bit of history.

* * *

Sees State Liquor Control Failing

A Washington newspaper correspondent, reporting his observations on a trip to the Pacific coast, found advocates of prohibition repeal in Missouri considerably disquieted over the failure of state liquor control. "It is impossible to view the chaos of liquor regulation as it exists in Missouri and Indiana," he wrote, "without gaining the impression that prohibition, in these commonwealths, already is on its way back. In both states the Anti-saloon league, within the last few weeks, has shown a marked revival." He said that one of the most disillusioned men in America is Col.

Harry Scullin of St. Louis, excise commissioner in that city. A wealthy manufacturer and a teetotaler, Scullin was one of the leaders in the fight for repeal. Offered the job of putting his ideals into practice under repeal, he could not very well refuse, "and he has been one of the busiest men in St. Louis ever since," the reporter comments. The trouble in Missouri is attributed mainly to the (license fee, $10) beer law which gives the seller of the 3.2 beverage a wide-open opportunity to dispense strong drinks without payment of license. There are approximately 6,000 beer saloons in St. Louis, most of them selling hard liquor, but only 1,800 have federal licenses to do so, and only about 600 have state licenses for that privilege. The situation in Kansas City is just as bad, but the liquor administrator, a former brewer, has given no sign that he is disturbed. The Missouri liquor control law carries rigid provisions about licensing but is weak in its features dealing with violators.

* * *

And So Forth

Dr. Burris Jenkins, traveling in Europe with the Sherwood Eddy party, is writing his impressions for the Kansas City Star.

Dr. George Hamilton Combs of the Country Club Christian church is spending a two-months vacation in Germany, accompanied by Mrs. Combs.

James Frederick Green, candidate for the Ph.D. in international relations at Yale university next year, has been the busiest speech maker in Kansas City this summer. In 1932 he was spokesman for British and American youth at the opening of the world disarmament conference, and has spent two summers in study in Geneva.

JOSEPH MYERS.

National Chautauqua Will Continue Its Service

Gifts of $133,000 to the Chautauqua assembly, at Chautauqua, N. Y., are announced; this fund will assure the continuance of the institution, which has conducted its programs and summer schools under a receivership since December, 1933.

Dr. Bruce Baxter to Head Willamette University

Rev. Bruce R. Baxter, dean of the school of religion of the University of Southern California, has been elected president of Willamette university, Salem, Ore., to succeed Dr. Gregg Doney, who had asked to be retired.

Death of Dr. Herbert Jump

Rev. Herbert A. Jump, for more than six years minister of the Union Congregational church, Boston, died at Nantucket, Mass., Aug. 12, following several months' serious illness. Dr. Jump retired from active pastoral work last January.

Oldest Theological Seminary In U. S. to Celebrate

The Theological seminary of the Reformed Church in America, located at New Brunswick, N. J., the oldest seminary in the country, will celebrate its 150th anniversary Oct. 2, 3. The program includes addresses by Prof. E. S. Worcester of New Brunswick, Prof. George W. Richards of Lancaster, Pa., Dr. Samuel M. Zwemer, Dr. Albert W. Beaven and others.

Would Tax All Church Receipts

California to Vote on Proposed Plan—The Strike and Its Results—Mission Collections Hold Up

(Correspondence from Northern California)

SAN FRANCISCO, August 14.—California voters will have many perplexing problems to consider at the November election, as there are several initiative and referendum proposals on the ballot. One of them will be the so-called "syncrotax" proposal which would tax all church collections and receipts along with the gross receipts of all enterprises, corporations and individuals in the state. All other forms of taxation would be abolished. It would make the poorer citizens carry a heavier burden than now. The only exemption would be for bank deposits and the principal of loans when borrowed and repaid. There is little likelihood of its passing, although 113,000 people signed the petition which qualified it for the ballot. Gov. Merriam pledged the legionnaires his support for the new $30,000,000 state bond issue for construction of homes for veterans. California has already been over-generous in this regard.

The August 28 primary election is being strenuously contested. Upton Sinclair's candidacy has surprised the democrats who for the first time outnumber the republicans in registration of party preference. Senator Hiram W. Johnson, aged 68, seeks another senate term of 6 years; Senator McAdoo's age is 71, so that politicians in this state do not seem to be eager to turn over their trials and cares to younger men.

* * *

Some Interesting Anniversaries

The 150th anniversary of the founding of the Carmel mission by Father Junipera Serra will be celebrated August 26-28 with interesting services in the historic mission. Archbishop Hanna will be one of the speakers. In this connection it is interesting to note that the two Californians whose monuments stand in the hall of statuary in the capitol at Washington were both clergymen. Serra is represented holding high the cross. The other is the Unitarian preacher whose eloquence helped to hold California for the north in the civil war, Thomas Starr King. He was a resident of this state for only four years, as he died at 40 in 1864. His tomb is alongside his church. The placing of the monuments was delayed until two or three years ago because of the opposition by native sons and others to prominence given clerics "from the outside."

Berkeley pastors have been asked to celebrate in September the 200th anniversary of the birth of Bishop Berkeley, after whom the city was named, because of his famous line: "Westward the course of empire takes its way."

This year marks the 75th year of the beginning of the Christian college which later became the State university. Founders' Rock on the campus commemorates the spot where the missionaries and ministers stood

International Jury Confirms Value of Religious Book Club Service

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as they voiced their determination to include higher education in their evangelistic undertakings.

* * *

The General Strike

The four-day general strike in which 60,000 union laborers stopped work, which loomed so large a month ago, is now a thing of memory. The general feeling is that it has set back the cause of organized labor, although it undoubtedly focused attention on conditions calling for change on the waterfront. Dr. Edward Laird Mills, editor of the Pacific Christian Advocate, feels that San Francisco's cool summer climate kept the general situation cooler than it would otherwise have been. Communist pressure and influence on the leadership was evident. Vigilantes have raided the headquarters of the communists in several communities, and the facts are only beginning to be realized by the sober citizenry. The chief of police of Berkeley rebuked this action of his city, where doubtless an insurance company will collect over $6,000 damages, as, under the state law riot damages can be collected. One of the three members of the President's mediation board in the longshoremen's dispute is Archbishop Hanna, whose conciliatory radio appeal on one of the tensest days was of great influence. The teamsters are largely Catholics, but many of the striking longshoremen, being of Scandinavian descent are not Catholic. Chester H. Rowell, our leading publicist, has warned against defending the constitution by denying its rights to others. At the beginning of the state Legion convention there were demands for the death penalty for "treason" on the part of some Legion leaders. "The whole lesson of history is that extreme repression is the least effective of all weapons against communism," is Mr. Rowell's answer to such demands.

* * *

Sign Statement Against Violence

Bishop Edward L. Parsons of the Episcopal church and Rabbi Irving Reichert were among the signers of a statement printed in the press of August 3, expressing disapproval of lawlessness, curtailment of free speech, unlawful interference and other corollaries of mob hysteria, which have been all too frequent in our part of the country during this past month. Many leaders signed the statement.

* * *

Presbyterians Maintain Mission Zeal

Dr. William E. Roberts of Los Angeles was elected moderator of the Presbyterian synod at its recent meeting. At the recreation hour Saturday afternoon something novel in ecclesiastical conferences was a baseball game played on donkeys with Governor Merriam of California acting as umpire. Later in the evening he addressed the annual banquet.

The synod issued progressive statements regarding peace and industry, largely echoing the general assembly's findings of two months before. It was announced that all the California members of the newly organized Independent board of foreign missions had resigned. Rev. William A. Waddell, for 44 years a missionary in Brazil, gave a stirring address on his experiences. Dr. Silas F. Johnson, of Africa, retiring after 40 years of active service, brought an inspiring message.

* * *

Seminaries Will Open Early

The two Berkeley theological seminaries open a month earlier than those in the east, because of the August opening of the university. Dr. Carl H. Patton, who has joined the faculty of the Pacific school of religion, was to give the address on "What Lies Ahead of Us?" the afternoon of August 20. In the evening the Berkeley Baptist divinity school opens with an address by Dr. Anthony F. Blanks, professor of public speaking at the University of California on "The Silences of the Bible."

STANLEY ARMSTRONG HUNTER.

Independent Board Held 'Schismatic'

Dr. Machen Replies to Dr. Covert's Attack—Churches Back League of Decency—Summer Assemblies

(Correspondence from Philadelphia)

PHILADELPHIA, Aug. 17.—Branding the Independent board for Presbyterian foreign missions as "a divisive and schismatic influence," Moderator William C. Covert, in a letter as chairman of the general council to every Presbyterian minister and clerk of session, "in the full consciousness that excepting in relatively small areas the significance of the actions of the 1934 general assembly with reference to the Independent board has been clearly understood and warmly approved," declared the question before their church in this controversy is: "Shall the Independent board enter the synods, presbyteries and congregations of the Presbyterian church with charges already declared unfounded by its supreme judicatory, and divert interest and funds from the authorized missionary work of the church and be a divisive and schismatic influence wherever it goes?" The Independent board was also condemned as in a totally different class from other independent agencies of high repute, which "do not operate as antagonists and critics of our own board and do not base their appeals upon attacks upon its personnel and methods."

* * *

Prof. Machen Defends Westminster And Independent Board

Defending Westminster seminary and the Independent board, Prof. J. Gresham Machen replied to the attack that the question is against what they are divisive—not against the constitution of the church or the Bible, he insisted, "but against any such anti-Christian propaganda which is being carried on and fostered by the Presbyterian board, against propaganda which holds that Jesus made himself divine, and that we can make ourselves divine in the same way," quoting a sentence from a promotional pamphlet: "Unless Jesus' method of making himself divine can be imitated, his achievement is a mockery rather than a challenge." He asserted the statement to be "almost blasphemous" of the general assembly that "a church member or individual church that will not give to promote the officially authorized missionary program of the Presbyterian church is in exactly the same position to the church constitution as a member or individual church that would refuse to take part in the Lord's supper.

* * *

Hearty Response Greets Appeal For Legion of Decency

In keeping with the nationwide movement and with the boycott urged here by Archbishop Dougherty for the Catholics, the federation of churches has issued its appeal for cleaner motion pictures and participation in the Legion of Decency, in a letter signed by Pres. Charles E. Schaeffer, Sec. E. A. E. Palmquist and Rev. Percy R. Stockman (civic interests department chairman), saying: "Philadelphia does well

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to revolt at filthy films. The greatest menace to the strength and fineness of our youth is the vile and indecent motion pictures. It must be driven from our national life. We most earnestly urge you to sign the pledge of the League of Decency and refrain from attending any performance of a degrading nature."

* * *

Collegeville Host to Training School and Summer Assembly

Among the significant gatherings in the summer schedule at Ursinus college, Collegeville, were the 13th year of the Asbury Methodist school of ministerial training and the 27th summer assembly. Under the commission on the courses of study, with Dr. Allan MacRossie as director and Dr. E. W. Rushton as dean, 104 Methodist ministers from the Baltimore, Philadelphia, New Jersey, Wilmington and Wyoming conferences were present; with 160, when district superintendents met the boards of ministerial training. Special lecturers were Bishop E. G. Richardson, Bishop E. H. Hughes, Dean Knudson of Boston, Dean Hough of Drew, Dean Chanter of Wesleyan, and Dr. MacRossie.

At the summer assembly the Pennsylvania council of churches held an open forum with discussions by Dr. C. E. Schaeffer, Dr. B. L. Scott, Dr. H. A. Atkinson and Dr. August Pohlman. Dr. Atkinson and Dr. F. W. Norwood of City Temple, London, addressed the platform meetings.

* * *

And So Forth

Dr. Merton S. Rice, of Detroit, and Bishop Arthur J. Moore, of the Southern Methodists, will be the campmeeting preachers at Ocean Grove, N. J.

At the biennial general conference of the Society of Friends at Cape May, N. J., 1,200 persons attended from the Philadelphia, Baltimore, New York, Indiana, Illinois and Genesee (Canada) conferences.

CHARLES DANIEL BRODHEAD.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Affairs of a Gentleman

(Paul Lukas, Leila Hyams) (Univ) When famous novelist is found dead it looks like suicide. Flashback method then reveals series of sordid affairs with women, pointing to murder motive. Suspense well maintained, and good acting compensates in some measure for sordid story.

For A: Depends on taste. For Y: Certainly not. For C: No.

Affairs of Cellini

(Frederic March, Constance Bennett) (20th Century) The various amours of the artist Cellini, the vain, insipid duke of Florence (expertly portrayed by Frank Morgan) and the amorous duchess, make for highly-spiced, hilariously amusing farce with elaborate and colorful settings of 16th century France.

For A: Very good of kind. For Y: By no means. For C: No.

Call it Luck

(Pat Patterson, Herbert Mundin) (Fox) Simple, homely little story about a London cabby who makes large winning on the Derby race, is then the victim of crooks who sell him a worthless nag, instead of the racehorse he thinks he is getting. Unexpected events result in horse finally making good in hilarious climax.

For A: Hardly. For Y: Harmless. For C: Fair.

The Lady is Willing

(Leslie Howard, Binnie Barnes) (Columbia) British-made farce, amusing in spots, dull in others. Usual deft work by Howard as detective in bearded disguise, who succeeds in plan to recoup money from fake stock promoter. Latter is also a philanderer, so neglected wife and hero fall in love, leaving husband the consolation of his mistress.

For A: Fair. For Y: Better not. For C: No.

Let's Try Again

(Diana Wynyard, Clive Brook) (RKO) Two intelligent people, their marriage seemingly threatened with failure, determine finally to work out their problem and avoid divorce. Mature social drama, done with taste, dignity and much charm and humor. Probably too restrained and subtle for popular taste.

For A: Very good. For Y: Very mature. For C: No interest.

The Man With Two Faces

(Edward G. Robinson, Mary Astor) (First Nat'l) The sinister, hypnotic influence of a cruel, menacing husband threaten the health and reason of talented actress, until brother, also of stage renown, dons effective disguise and deliberately kills him. Unconvincing, well-acted, with ultimate apprehension by police giving promise of acquittal.

For A: Interesting of kind. For Y: Unwholesome. For C: No.

Treasure Island

(Wallace Beery, Jackie Cooper) (MGM) Commendable, realistic version of Stevenson classic, with notable beauty of settings and photography. Scenes of violence and bloodshed—faithful to story—may prove strong for sensitive children, but Beery's "Long John Silver" less the bloodthirsty murderer of book and more a good-natured, cunning rogue. Thrilling romantic adventure.

For A: Excellent. For Y: Excellent. For C: Excellent unless too exciting.

Best Recent Films for Family:

I'll Tell the World
The Circus Clown
Charlie Chan's Courage
The Old-Fashioned Way
We're Rich Again
Handy Andy
All Men Are Enemies

Films of Special Interest for Adults:

Operator 13
Of Human Bondage
Whom the Gods Destroy
Sorrell and Son
Bulldog Drummond Strikes Back

BOOKS RECEIVED

The Way of Christ, by James Thayer Addison. Houghton Mifflin Company, $1.25.

One of Us, by Ernest Poole. Macmillan, $2.50.

Dodsworth, by Sinclair Lewis, dramatized by Sidney Howard. Harcourt, $2.50.

Black Monastery, by Aladar Kuncz. Harcourt, $2.75.

In the Dark Backward, by Henry W. Nevinson. Harcourt, $2.50.

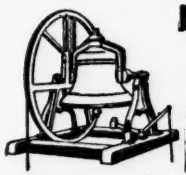
The Foundry, by Albert Halper. Viking, $2.50.

End of the Chapter, by John Galsworthy. Including Maid in Waiting, Flowering Wilderness, and Over the River. Scribners, $3.00.

The Passing Chapter, by Shane Leslie. Scribners, $2.00.

His Gifts and Promises, by James Moffatt. Scribners, $3.00.

The Hasidic Anthology: Tales and Teachings of the Hasidim, translated from the Hebrew, Yiddish and German and compiled by Louis I. Newman. Scribners, $5.00.



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Do you know, for instance, that the Flemish weavers in Belgium were the progenitors of all the so-called red workers of today?

That the Jesuit Fathers founded what was, in effect, the first Soviet state in Paraguay, more than two hundred years ago?

That in Mexico today any man over eighteen is entitled to a plot of land for cultivation?

Why Kings are vanishing?

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IT SEEMS exceedingly timely and I congratulate the author. I have read it with interest.—**FRANK H. SIMONDS**
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